



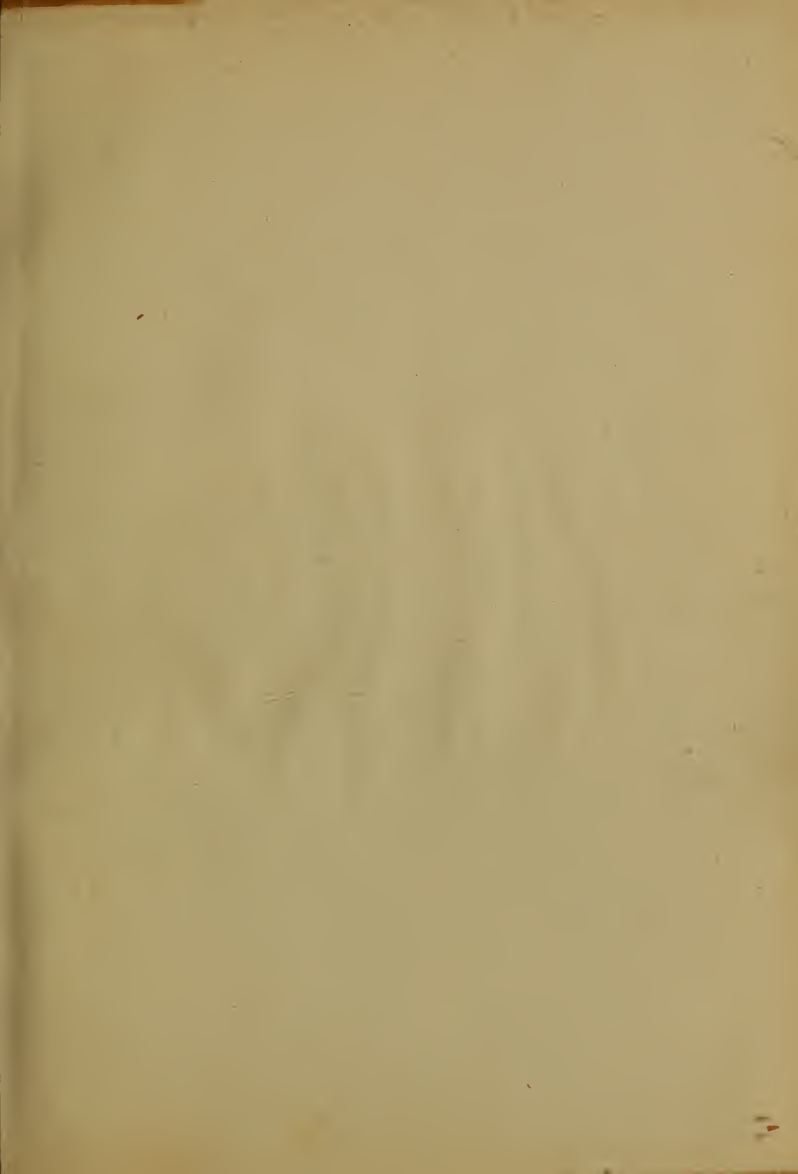
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“Sirs,

What Must I Do

to be Saved?”

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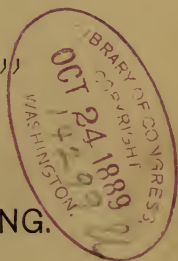
"SIRS,

What Must I Do

TO BE

SAVED?"

By Rev. ALEXANDER CUMMING.



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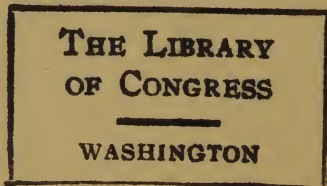
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“SIRS, WHAT MUST I DO TO BE SAVED?” This is the most important of all questions. Every person is interested in the answer to this question.

The Bible must contain the answer. Now after more than fifty-two years of earnest, anxious study of the Scriptures, eleven years of which without bias ; or sectarian prejudice, the answer is most humbly given and submitted in Bible statements in the following twenty-nine ESSAYS, and most affectionately offered to all persons.

ALEXANDER CUMMING.

*Catlin, Ill.*



## ESSAYS.

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1. The greatest possible care is necessary in search of Truth.
2. The dangers of employing fallacies.
3. The new Birth.
4. When was the Kingdom of Grace set up?
5. The Bible is the Book of the Law.
6. Man's moral agency.
7. How faith comes.
8. Is God partial?
9. "Sirs, what must I do to be saved?"
10. "Except ye repent, ye shall also likewise perish."
11. Pardons and the pardoning power.
12. "Seek and ye shall find."
13. "What must we do?"
14. "Elect according to the acknowledgment of God."
15. Predestination and reprobation.
16. Reprobation.
17. The will.
18. The atonement.
19. Jehovah foreknows all things.
20. In becoming a Christian.
21. Providence misconstrued or secondary causes.
22. Unconditional predestination; and reprobation.
23. The obligations resting on the moral agent.
24. Unbelief is departure from God; faith is return to God.
25. The Tree in Eden and the Tree of the Cross.
26. Ministerial responsibility.
27. The laws of evidence.
28. What human personality can do.
29. How to study the Bible.

## ESSAY I.

THE GREATEST POSSIBLE CARE IS NECESSARY IN SEARCH  
OF TRUTH.

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Language is the science of intercommunication, and correspondence and is based on Revelation, Creation, the endowments of communication, the personality of moral agency and action; and there are dangers in construction and application.

“Either the words of a language, must each denote, a single notion—a single fasciculus of thought, the multitude of notions, not designated being allowed to perish; or the words of a language must each denote a plurality of concepts. The latter of these alternatives, is universally preferred; accordingly all languages by the same words, express, a multitude of thoughts more or less, differing from each other.”

—*Sir William Hamilton.*

The following is offered in modesty, as an explanation of the wide range in the employment of terms and phrases. That words have centers, and phrases circles must be evident:

In any instrument of writing, or otherwise, in which one substantive word, or term, is qualified, by several adjuncts, or words setting forth qualities and kinds, effects, circumstances and conditions, the last, or nearest in the text, context or scope thereof governs the case.



In any action of any thing, agent, or otherwise, in the active, middle or passive voice, in any instrument of writing, or otherwise, employing means, methods, or ways, in, by, through, on the account of, or because of which ; or otherwise, in any sense by which, through which, or, on the account of which, or otherwise, change is wrought of place, situation, character, condition or interest ; or otherwise, which means having each distinct methods and ways, plans, conditions, purposes or design ; or otherwise, the last or nearest, next, so employed, in the text, context or scope of the instrument ; or, otherwise, in every sense, without debate, governs the case. In any instrument of writing, or otherwise, having any purpose or design because of the employment of any material, substance, place or thing, concrete or metaphysical ; or otherwise, as causal, conditional or consequential of any other action and results of any thing, or agent, or otherwise esoteric or exoteric, contiguous or remote, that nearest in the text, context or scope thereof, governs the case. In any instrument, matter or cause in dispute, the preponderance of testimony governs the cause. In any instrument matter or cause, where one is so employed in the text, context or scope thereof, and is often so employed, and one is never so employed, there is no plea for controversy.

The greatest care should obtain in regard to the Scriptures; speak where God speaks; where God is silent maintain silence. To, in any sense, add to, in any sense,

in any thing, method, way or sense ; to, in any sense, take from, in any sense, in any thing, method, way or sense, what God speaks in His holy word : or to, in any sense, add to, in any sense, in any thing, method, way or sense ; to, in any sense, take from, in any sense, in any thing, method, way or sense, what God does not speak, in His holy word, must be received as testimony in evidence of unbelief and is the employment of fallacies. There is the division of fallacies, into those in the words, (*in dictione,*) and those in the matter (*extra dictionem,*) (to add words to, to take words from, or to add meanings to, to take meanings from.)

The Scriptures should be translated. They are their own commentaries. They explain their records. They are in their own order, arranged in subjects for study, so any reader may trace their lines and in the study thereof, and the Holy Spirit interprets the doctrines thereof to the human soul ; so men feel in the reading of the Scriptures, that they should become obedient followers of Christ. There is nothing so important as the Scriptures, no book so important as the Bible, and therefore God's word claims fair and just dealings. Receive it as it is ; give it as it is. It is safe to say any human formulated statement of revealed truth must be in error, is dangerous and should be rejected. Human formulated statements of revealed truth are such as construe, so that words are added to, or taken from the Bible statements, or statements that add to, or take from the meanings

of Bible statements. It is no small matter to trifle with Jehovah, and the eternal destinies of men.

The word, baptism, in all its inflections, in all languages, in which it is found, has many adjuncts. There is a very large number in Greek Literature, and quite a number in the New Testament of Our Lord Jesus Christ. The term is employed in the New Testament in the following connections, relations and conditions. (The term baptism, is ambiguous from the context, ie., from what is said or understood in conjunction with it,) "His Baptism," Matt. 3:7 ; "Baptism, I am baptized with," Matt. 10:38 ; "Baptism of John," Matt. 21:25 ; "John did baptize," Mar. 1:4 ; "John did preach the baptism of repentance for the remission of sins," Mar. 1:4 ; "The baptism of John," Luke 7:23 ; "Baptism John preached," Acts 10:37 ; "John preached the baptism of repentance," Acts 13:24 ; "John did baptize a baptism of repentance Acts, 19:4 ; "one baptism," Eph. 4:5 ; "The doctrine of baptism," Heb. 6:4 ; "Saved by baptism," Peter 3:21 ; "Buried with him by baptism," Rom. 6:4 ; "John did baptize in the wilderness," Mar. 1:4 ; "Believeth and is baptized," Mar. 16 ; "Baptize in water," Matt. 3:11 ; "Baptism from heaven or of men," Matt. 21:25, Mar. 11:20, Luke 20:4 ; "He shall baptize with the Holy Spirit," Matt. 3:11, Mar. 1:8 ; "In fire," Matt. 3:11, Mar. 1:8 ; "Repent and be baptized," Acts, 2:38 ; "Baptized in the name of the Lord Jesus," Acts 8:16 ; "Baptized who have received the Holy Spirit, Acts 10:48 ;

“Baptize into Christ,” Rom. 6:4 ; “Baptize into His death,” Rom. 6:4 ; “Baptize into Moses, in the cloud and in the sea,” 1st. Cor. 10:2 ; “By one Spirit are we all baptized into one body,” 1st. Cor. 12:13 ; “Baptized for the dead,” 1st. Cor. 15:29 ; “Baptized into Christ, Gal. 3:25 ; “Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit,” Matt. 28:19 ; “John baptized in Jordan,” Matt. 1:5 ; “Jesus was baptized of John,” John 3:23 ; “Jesus made and baptized more disciples than John (though Jesus baptized not ; but his disciples,)” John 4:1-2. The adjunct, water, is not found in Peter’s Pentecost sermon. The adjunct, repentance, is, in Acts 2:38. Repentance is an adjunct of baptism in the New Testament. “John preached the baptism of repentance for the remission of sins,” Mar. 1:4, Luke 3:3 ; “and that in His name reformation, in order to forgiveness of sins should be proclaimed to all the nations,” Luke 24:47. “Emph Diaglott,” Wilson. In the absence of the adjunct water, and with the adjunct “repent” in Acts 2:38, it is in harmony with the laws and government of language, and the analysis of the Scriptures, and by the Scriptures, to accept of the baptism of Acts 2:38, as the baptism of repentance.

Is it not evident that the Scriptures teach the doctrine of the baptism of Repentance for the remission of sins?

The Apostle does not preach another Gospel to the Romans. But the same as preached by Peter at Pentecost, Rom. 3:25-27. “Repent ye therefore, and be

converted, every one of you, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord," Acts 3:19 ; " But the Angel of the Lord, by night opened the prison doors, and brought them forth and said, go stand and speak in the Temple to the People all the words of this life," Acts 5:19-20 ; " Him hath God exalted with his right hand to be a Prince, and a Savior, for to give repentance, to Israel, and remission of sins," Acts 5:31. Repentance and remission of sins, are joined together in the Scriptures, and the Apostle Peter does not seek their separation. The Apostle Paul, does not preach another Gospel for the remission of sins, " For Christ sent me not to baptize, but to preach the Gospel," 1st Cor. 1:17 ; " To open their Blind eyes, and to turn them from darkness, to light, and from the power of Satan to God ; that they may receive forgiveness of sins and inheritance among them that are sanctified, by faith that is in me," Acts 26:18. Paul says of John's baptism, " John baptized a baptism of reformation," Acts 19:4. Baptized those, who, had been baptized by repentance. It would be in order, now, to baptize a baptism of repentance. There was no change made by the Apostle Paul, in the conditions of pardons " and how I kept back nothing, that was profitable unto you but showed you, and taught you publicly, and from house to house," Acts 20:20. *Testifying both to the Jews and also to the Greeks:* To repent is to reform, to reform is to be converted.



Repentance and remission of sins joined together. "Repentance toward God, and faith toward Our Lord Jesus Christ," Acts 20:21 ; "Wherefore, I take you to record this day, that I am pure from the blood of all men," Acts 20:26 ; "For I have not shunned to declare, unto you the whole council of God," Acts 20:27 ; "To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of sins, and inheritance among them that are sanctified, by faith that is in me," Acts 26:18 ; "But showed first unto them of Damascas, and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles that they should repent, and turn to God, and do works meet for repentance," Acts 26:20. Repentance is called baptism. "John preached the baptism of repentance for the remission of sins." The methods of the plan of human redemption are a unit—they are the same, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." The Apostle Peter preached, "Repent, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord," Acts 3:19 ; and the Apostle Paul says, "For Christ sent me not to baptize ; but to preach the Gospel," 1st Cor. 1:17. Our Lord joins repentance and forgiveness, or pardon, in language not to be misunderstood. "If thy brother trespass against thee, rebuke him and if he repent, forgive him," Luke 17:3 ; "Except ye re-

pent ye shall all likewise perish," Luke 13:3. Paul says, "Now I rejoyce not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a Godly manner, that ye might receive damage by us in nothing." "For Godly sorrow worketh repentance to salvation, that needeth not to be repented of," 2nd Cor. 7:9-10; "Through faith in His blood to declare his righteousness, for the remission of sins," Rom. 3:25; "To him gave all the Prophets witness, that through his name whosoever shall believe in him, shall receive remission of sins," Acts 10:43; "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath, everlasting life, and shall not come into condemnation, but is passed from death unto life," John 5:24. The way to Christ, is His way. The sorrowing soul is willing *in Christ's way*. The way to the *Cross*, is the way of sorrow, and it is up the mountain. The sorrowing soul has no way of his own; he is willing in Christ's way, and he exclaims, "*I was led by a way I knew not.*" The Scriptures instruct, that Our Lord, comes in pardoning mercy, to the sorrowing, *penitent, believer, when no eye sees the anguish of the sorrowing soul*, but the Eye that pities, and the poor penitent is ready to despair, than pardon comes; and the Reign of Grace is established in the soul. In this, the experience of the believer is in harmony with the Scriptures. Our Lord's way of saying and doing, are joined in eternal wedlock, never to be separated; no, never.

## ESSAY II.

## THE DANGERS OF EMPLOYING FALLACIES.

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Language is the assemblage of figures based on nature, the laws of personality, intercommunications, necessary correspondence, revelation and the activities of secondary, physical, moral, mental and spiritual agencies. There are imperfections, material and grave, in the apprehension, judgment and argument, or perception, conception and judgment of human personality; and there is danger of the most startling, alarming and damaging wrongs, in the misunderstanding or perversion of words and terms, thereby making, or seeking to make, truth appear as error, and error as truth. There are personal ends to serve, and party interests to measure, in order to which, there seems to be a willingness to cloud the skies with bewildering fallacies; and cover the way of poor mortals with blending falsehoods. The force of scholastics, and early training in religious theories, and the grasp of zeal without knowledge, serve the subjects thereof, with captive chains in physical, moral, mental and spiritual slavery, dangerous to human personalty and destiny; and these are only relieved by the saving power of the Gospel of Our Lord Jesus Christ. The plausibility of fallacies, and the attenuated tissues of sophistries, employed by experts, and their shadows, who would like to Lord it over God's heritage, are the more dangerous because they presume to come



in the name of the Lord ; and because they profess to stand, in all purposes of the highest good to human personality and destiny.

Those who for hire and reward, or otherwise, will deal in fallacies with human souls are such as should be passed by in silence. The esliptical character of ordinary discourse, causes many terms to become practically ambiguous, which yet are not of themselves employed, in a different sense ; but with and in different applications, ( sometimes are ambiguous from the context, ie., from what is understood in connection with them,) which are well understood, in the Philosphy of the use of words. The term " faith " as to it's action is one thing, but it's object quite another. It may be positive or negative, theoretical or practical, Biblical or sectarian, Pagan or Mohammedan, Jewish or Christian. The term " baptism " comes under these rules, as " water baptism," " fire baptism," " baptism of the spirit," and others. Baptism in Greek literature, and in that of all languages, in which it is found, has many adjuncts, and they set forth its employments and purposes. Baptism has many adjuncts in the Scriptures, of Divine Revelations, and the meets and bounds thereof, in uses and employments are measured and determined, by the terms, text, context, and scope of the writing or otherwise.

To employ the term in the New Testament Literature, in any other sense, or for any other purpose, than the New Testament sense or purpose, is to employ fallacies

in their methods and arguments. Terms are not con-  
scripts. In the analysis of any argument, all that might  
be said or asserted, is to *be discarded, contemplating, only,*  
*what actually is* said or laid down, in the premises. It  
has been, and is now, said, and written, Baptism is for  
the remission of sins. Is this proposition universal ?  
It is, and affirmative? Yes. A universal affirmative dis-  
tributes the subject, then all baptism is for the remission  
of sins, ie., all baptism ever known, is for the remission  
of sins. Has one person in time's history been obedient  
to all baptism? No, then no one has claims to the  
benefit. Is the proposition particular? Then some  
baptism say all the New Testament baptism. Who has  
received all the New Testament baptism? (See N. T. B.)  
Is it one New Testament baptism? Then which one?  
It reads "One Lord, one faith, one baptism," Eph. 4:5.  
It also reads "Ye shall be baptized with baptism I am  
baptized with," Mark 10:38-39; "For by one spirit are  
we all baptized into one body," 1st Cor. 12:13. Is it  
water baptism? If there were just one text in the Bi-  
ble — Be baptized in water for remission of sins. Then  
water baptism for remission of sins would rest on  
grounds for debate. If there were just one passage in  
the Bible, Be baptized in water and thou shalt be  
saved, then water baptism in order to salvation  
might be a question of dispute. The adjunct that  
qualifies the substantive in the text contest, or scope of  
the writing or otherwise governs the case. But urge

some baptism of the New Testament. What part? or what one? Baptism of the Holy Spirit, or fire, or repentance or some other? What part? or what one? Who will presume to say? How careful investigation should be in this matter. To instruct that certain actions terminate in certain results; and such taking on unmeasured, eternal and endless destinies, without the "thus sayeth the Lord," is to take on unmeasured responsibilities.

Revealed truth determines itself. Truth must determine truth. The Bible its own analysis; and the analysis is read and believed, or served with unbelief. Scripture explains Scripture. Truth is one, and eternal, and truth and error are never joined in wedlock. Error falls on its origin, and those who join destinies with its origin. Truth stands forever. Biblical analysis must determine what baptism is for the remission of sins. "One baptism," Eph. 4:5. The third and fourth verses recite, endeavoring to keep the unity of the spirit in the bonds of peace, "There is one body, and one spirit;" "Therefore by our spirit are we all baptized into one body," 1st Cor. 12:13 (the same doctrine is under discussion in the two chapters.) Bewildering schemes are employed by men for the purpose of sustaining theories, as, "believe and thou shalt be saved," instead of "believe on the Lord Jesus Christ and thou shalt be saved." God's order is the plan of salvation, human theories to the contrary withstanding. God's

order is clearer than the sun-beams. If there were one single text in the Bible — Be baptized in water for the remission of sins ; or be baptized in water and thou shalt be saved, then the theory might rest on grounds of debate. But there is not one. It is a violation of all the canons of the Philology for the use of words to divorce terms from their legal relation and join them in unholy wed-lock, for unholy purposes. Such relations abound, and their families are large and children numerous.

The whole Bible instructs men that the work of regeneration is by the Holy Spirit.

### ESSAY III.

#### THE NEW BIRTH.

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“But as many as received Him, to them gave He power to become the Sons of God, even to them that believed on His name, which were born not of blood, nor of the will of the flesh nor the voice of man but of God,” John 1:12-13.

The subject of our Lord’s discourse to Nicodemus, in the third chapter of John, is “the new birth ;” and the object, the necessity of the new birth. “Ye must be born again.” The figure employed by our Savior, is “Born of the flesh,” with which born again ( or of the the Spirit,) is held in similarity, and contrast or anti-

thesis. No one versed in the Philosophy of the use of words, will presume to carry figures beyond the purposes for which they are intended. Fallacies always employ methods of deceit.

The metaphors our Lord employs in this sermon, are *hudor* (water) and *pnuma* (wind)—essentials in the origin of things, and perpetuity of personality. The word *pnuma*, is Greek, the word *spiritus*, is Latin and both signify wind. By cutting off "us" from the Latin *spiritus*, there is what is called the English word spirit. The word water is Anglo-Saxon and is employed to translate the Greek word *hudor*. The Latin word *spiritus* is employed to represent God, "*Deus est Spiritus*," John 4:24 ; and, is employed to translate the Greek word *pnuma* into English ; but which is only a translation into Latin and, then a transfer of the Latin word *spiritus* with "us" cut off as an English word. The Greek word *hudor*, is employed to represent the Spirit of Deity. "Out of his belly shall flow (*hudatos*) water. But this he spake of the (*pnumatos*) Spirit, which they that believe in Him should receive. "For the Holy (*pnuma*) Spirit had not been given," John 7:38-39 ; "All drank of the same (*pnumatikon*) Spiritual drink, for they drank of that (*pnumatikees*) Spiritual Rock that followed them, and that Rock was Christ," 1st Cor. 10:4 ; "God is (*pnuma*) Spirit," John 4:24. The word *hudor* (water), and *pnuma* (wind), are employed interchangeably in the Scriptures, and both employed to represent



the Holy Spirit, (John 7:38-39, see "Our Lord's sermon to Nicodemus.") "Jesus answered and said to him, verily, verily, I say unto thee, except a man be born from (*anóthen*) above, he cannot see the Kingdom of God," John 3:3 ; "Jesus answered, verily, verily, I say unto thee, except a man be born (*hudatos*) of water and (*pneumatos*) of wind, he cannot enter the Kingdom of God," 5th verse ; "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," 6th verse ; "Marvel not that I said unto thee, ye must be born from (*anóthen*) above," 7th verse ; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh and whither it goeth ; so is every one that is born of the Spirit," 8th verse. The Anglo-Saxon words, water and wind, are employed to translate *hudatos* and *pneumatos* in this text, and the reading is BORN of the water and wind. Water and wind are employed by our Lord as adjuncts of the new birth, and if one may be translated by the Latin word, *spiritus*, with the "us" cut off, why not the other? Then the Greek word, *kai*, is with propriety translated "even," which signifies precisely the same, and the full force and meaning of our Lord's discourse on the doctrine, importance and absolute necessity of the regeneration of the soul, are proclaimed in language not to be misunderstood by wayfaring men and women. "BORN OF THE SPIRIT, EVEN THE SPIRIT." Our Lord states the doctrine in the fifth verse of the chapter ; He

declares the doctrine in the third and seventh verses, "born from above ;" affirms the doctrine in the sixth verse, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and confirms it in the eighth verse, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, and whither it goeth ; so is every one that is born of the Spirit." The regeneration of the soul is by the act of God, and the soul is passive. There are two births in our Lord's discourse to Nicodemus, "born of the flesh" and "born of the Spirit." The latter is unseen by mortal eyes ; it is seen by God and felt by the soul. There may be an allusion by our Lord to, "But one of the soldiers with a spear, pierced His side and forthwith there came out blood and water," John 19:34. Blood and water signify ransom price and cleansing. The soul redeemed and born from above. To force our Lord's sermon to Nicodemus into the realm of water baptism seems unfair and unjust—unfair to men and unjust to the Saviour. (See Heb. 9:21-22-23 ; 1st John 5:4-10 ; Zec. 13:1 ; Eccl. 11:5 : 1st Cor. 2:11.)

## ESSAY IV.

## WHEN WAS THE REIGN OF GRACE SET UP ?

The Sovereign of the Universe has never relinquished His right of reigning over any province of His Empire. He reigns in all the Universe, in love, justice, or mercy, and all beings and things are subjects of His government. This Province of His Dominion in a fatal moment, by voluntary action and choice, rebelled against the Sovereign of all Worlds. This brought Adam and his family into moral relations with another, who had instituted a system of usurpation and revolt, and Jehovah's government was in His own methods changed from love to justice. "So God created man in His own image," Gen. 1:27 ; "and God blessed"—to justice. "Cursed is the ground for thy sake," Gen. 3:17 ; "So He drove them out of the Garden and He placed a flaming sword at the east of Eden," Gen. 3:24. All the claims upon the Fatherhood of God were forfeited, and Adam seems to have so understood his relations. He never entered a plea for mercy. There is not even a faint outline of such an indication. The order or rule was changed from justice to mercy. The change from love to justice was sought by transgression. But the change from justice to mercy was unsought, unasked, on Adam's part. A state in rebellion is held under the reign of law, in and during a reign of mercy, proclaimed in an act of amnesty. The Divine Father of



the Universe was not overtaken, as by disaster in the transgression by Adam. In regard to this, God had made provisions—Jehovah's foreknowledge foreseeing the transgression of law in man's moral agency. Man had the power to keep the law with the right to keep it ; he had the power, without the right, to transgress the law ; and, man, the moral agent himself, took it upon himself to take all the responsibility in the fearful issues of the transgression of law. Provisions are made in human governments for the violation of law without designing the action in the violation of law on the part of the subject or citizen ; and, human foresight, based on observation and experiment, provides for accidents in the chapters of chance. In sea-ports there are ship yards. In these large ships are constructed for the World's commerce.—These large ships are provided with life boats. Ask the builders what are the life boats for? The answer is ready, for the salvation of those on board should the ship go down at sea. Do you design the loss of the ship? No, by no means, but should the ship go down, the design is to save those on board. So God, the Father of the Human Family, provided in his Fatherhood for the violation of law, and for the calamity consequent upon the violation and transgression of the rules of His government, and the life boat was launched on the great ship, humanity.

“The Lamb slain from the foundation of the World,” Rev. 13:8 ; and, “I will put enmity between thee and

the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel," Gen. 3:15; (Gen. 22:8 ; Isaiah 55:7 ; John 1:29 ; Acts 8:32-35 ; 1st Peter 1:9 ; Rev. 5:6 ; 15:13 ; 21:22 ; 22:21.) The provisions are the atonement of our Lord Jesus Christ and by virtue thereof, the act of amnesty was proclaimed. The purposes of God are eternal, and therefore with Him are one eternal present ; things, that are not to us, are with Him. "He calls things that are not, as though they were." The enemy, who wrought the moral change in the citizenship of Adam, was restrained under the proclamation of the Reign of Grace ; thereby, he was rendered less powerful in his evil designs. The same restraining forces have always held the wicked in check ; giving the moral agent a view of the all controlling Sovereignty or Jehovah ; giving the family of Adam to witness that Satan was under the power of God : "And the Lord said unto the serpent, because thou hast done this, thou art cursed above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," Gen. 3:14. The Reign of Grace was proclaimed in the seed of the woman ; was preached by Patriarchs ; was prophetic in visions of seers ; was the song of Israel's sweet singer ; and expanded and confirmed in the advent of the Messiah — His conflict with the powers of darkness ; His conquest and His triumph over Satan, over death and Hell ; His subjugation of human souls ; and, the citizenship in the Kingdom of

Grace of all who touch the golden scepter of Immanuel's love; and, the salvation of all who keep the commandments of Jehovah. "I will put enmity between thee and the woman; and, between thy seed and her seed; and, it shall bruise thy head and thou shalt bruise his heel," Gen. 3:15. The human family, in harmony with the proclamation of amnesty, has ever been divided into, and distinguished by two classes, the "seed of the Kingdom," and "the seed of the wicked one." The line of separation appears between Cain and Abel. It is clear; it is distinct; it is well written all through the period before the flood, and recorded in the times and events of the flood. The doctrine is confirmed by our Lord Jesus Christ: "He answered and said unto them, he that soweth the good seed is the son of man. The field is the World; the good seed are the children of the Kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the Devil; the harvest is the end of the World; and, the reapers are the angels," Matt. 13, 37, 38, 39. The doctrine of amnesty is a doctrine of revelation. There must have been a government in order to an act of amnesty. There must be a government from which it must proceed. This act of amnesty proceeded from the Government of Grace — the Kingdom of Divine Favor.

The Reign of Grace is over this province of Jehovah's Empire. The Messiah is King of Zion. The government is the Divine Favor. The laws are love

The conditions of citizenship are absolute surrender to Christ, as King ; to His authority and rule in soul, life and body and service, forever : “ Verily, verily, I say unto you, he that heareth my words, and believeth on Him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life,” John 5:24 ; “ Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son,” Cor. 1:13. The Reign of Grace once objective in an unregenerated state, in regeneration is subjective. “ Neither shall they say lo, here, or lo, there for behold the Kingdom of God is within you,” Luke 17:21. The Kingdom of Grace was to rise and expand, to take on proportions in its imperial and sublime majesty. “ In the days of these kings, shall the God of Heaven set up a Kingdom which shall never be destroyed ; and, the Kingdom shall not be left to other people ; but it shall break in pieces and consume all other kingdoms, and it shall stand forever,” Dan. 2:44. The word *qum* translated “ set up ” is rendered “ rise,” “ stand,” “ endure,” “ remain,” not something that had never been, but that which had been ; and was to take on more expansive and demonstrative proportions. The Kingdom of Grace is meditorial between God’s love and His justice ; and, the Reign of Grace is to restore man from Divine justice to Divine love (which love was lost in the transgression of law.)

The Messiah is Prophet, Priest and King : “ A Prophet

mighty in deed and word," Luke 19:24 ; "The Great High Priest," Heb. 4:14 ; 8:13 ; 9:14 ; King of all the Earth," Zech. 14:45-9 ; "King of kings," Rev. 17:14 ; "He shall be great and shall be called the Son of the Highest, and the Lord shall give unto him the throne of his father, David ; and, he shall reign over the house of Jacob forever, and of his kingdom and there shall be no end," Luke 1:32-33. In the Reign of Grace the Great Prophet prophesied. The Great High Priest offered the offering of Himself ; and, as the King, He reigns in Zion, in harmony with Daniel's prophetic vision. Christ gave His kingdom sublime proportions and royal majesty ; proclaimed the glad tidings of the Divine favor, and appointed His ambassadors, commissioned His heralds, and confirmed the mission of His Church at Pentacost. The Reign of Grace is one, from the promise to the woman, to Christ's coming, and ever will be one. The Reign of Grace knows no change in substance, fact, or truth ; no change of king, laws, government, methods of grace, nor character of citizens. The Kingdom of Grace knows no human legislation. Human legislation has never been known in the Kingdom of Grace. There is no human law, rule, canon, system or thing, of human invention, in belonging to, or forming part in any sense of the Reign of Grace, nor ever can. The Reign of Grace has never been destroyed ; had it been, human hands could not restore it. The institutions of men rise and fall. They seem



built on high, for a period they seem to flourish, then fall and disappear only in their ruins. But the Kingdom of Grace will never fail ; nor shall it be given to another people. Human institutions may swell their numbers ; but regenerated souls, only, are citizens of the Kingdom of Grace. "It will never be given to another people." The Reign of Grace maintains, the apostacy of Adam, the Sovereign love of God, the atonement of Christ ; man's moral agency, the doctrines of pardon, the regeneration of the soul, the salvation of the righteous and the destiny of the ungodly. The doctrine of pardon implies the transgression of law ; the methods of pardon imply satisfaction rendered, the law transgressed. The methods of Grace never change. The methods of pardon never change. The methods of pardon were perfect in the beginning in God's way ; it needed the same that it now needs, no more, no less. The Reign of Grace is a unit and must so remain. The atonement, and faith have always been joined in the Divine order of pardon. "To Him gave all the Prophets witness ; that through His name, whosoever believeth in Him shall receive remission of sins," Acts 10:43 ; "Abel was a keeper of sheep," Gen. 4:2 ; "and Abel, He also bought of the firstlings of his flock, and the fat thereof," Gen. 4:4 ; and, "the Lord had respect unto Abel and his offering," Gen. 4:4 ; and, "Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offer-

ings on the altar," Gen. 8:20 ; "and, the Lord smelled a sweet savor," Gen. 8:21 ; "By which also, he went and preached to the spirits in prison," 1st Peter 3:19 ; "which were sometimes disobedient, when once the long suffering of God waited in the days of Noah," 1st Peter 3:20. The people, who lived in the days of Noah, had the same Gospel—the same plan of salvation preached to them that has ever been proclaimed to mankind. The spirits of those who rejected the Gospel were, at the writing of Peter, in prison. Noah was a preacher of righteous. "By faith Noah having been warned of God, of thing not seen, as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith," Heb. 11:7 ; 2nd Peter 2:5. "By faith, Abram, when he was called to go out into a place that he should after receive for an inheritance, obeyed ; and, he went out not knowing whither he went," Heb. 11:18. "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the People of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt ; for he had respect unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king for he endured as seeing Him who is invisible," Heb. 11:24-27.

The Scriptures instruct mankind that the Reign of

Grace had its origin in Heaven in the councils of Jehovah, with the Father, the Son and the Holy Spirit ; and, that it is a system of love. The provisions of the Reign of Grace are adequate to the salvation of all men, (that all infants and all not capable of faith are saved by the provisions.) But are applied in salvation, only, to those who believe in the Lord Jesus Christ ; that on these conditions the act of amnesty was proclaimed ; that the act of amnesty contains the conditions of pardon ; that the children of the Wicked One have been in all ages of the History of Time ; that the Sons of God have been known in all ages ; that Christ came as Zion's King ; that He fulfilled the predictions of Divine Revelation ; that He set His kingdom in order ; that He called His ambassador ; that He commissioned His Church ; that He confirmed the commission at Pentacost ; that He gave the Book of the Law to His followers as their rule of faith and practice ; that it contains all that is necessary in order to the salvation of the human soul. This Book instructs in regard to local bodies of believers, subjects of the Reign of Grace, uniting in assemblies—congregations—for the purposes recorded in the Book of Law ; that the Ecclesia is appointed to a work, and given the Divine right to preach the Gospel to all people.

The Lord Jesus Christ is the builder of His Church : “On this Rock I will build my Church, and the gates of Hell shall not prevail against it.” Christ is the



Author of all its plans ; its form and fashion are His. "And He goeth up into a mountain, and called unto him who He would, and they came unto Him ; and, He ordained twelve that they should be with Him, and that He might send them forth to preach," Matt. 3:13-14 ; "and, to have power to heal the sick and cast out Devils," Matt. 3:15. The names of those called are given and recorded in the nineteenth verse. Our Lord was the Pastor of the First Church in New Testament order. He administered the Holy Supper to the First Church—local body. These were Disciples, Christians, before they were called out (except Judas) into Church relations. They were prepared for Church organization. They were organized as a Missionary Church. They did business as a Church ; "and, they gave forth their lot, and the lot fell upon Mathias, and he was numbered with the eleven," Acts 1:26. There is nothing in the Pentacost sermon about the organization of the Church. There is nothing said about setting up the Kingdom." "Three thousand were added to them ;" "and the Lord added to the Church daily such as should be saved." They were all of one accord in one place. The Reign of Grace and the Kingdom of Heaven receive within its lines all regenerated persons ; they are spiritual subjects thereof. A local body of Christians, in New Testament order of church-hood, is quite another thing. The Lord Jesus confirmed His Church and the great commission thereof on the day of Pentacost.

“How hear we every man in our own tongue wherein, we were born,” Acts 2:8. “We do hear them speak in our own tongues, the wonderful works of God,” Acts 2:11. Our Lord in no sense left His personal work to other hands. How could it be possible for aliens to set a Kingdom for Christ, and constitute themselves citizens thereof? The Saviour’s work was not left to other hands, and the gates of Hell cannot prevail against His works. “I am the good Shepherd,” “know My sheep, am known of Mine;” “the sheep follow Me,” “and a stranger will they not follow,” John 10:4-5-11-14. “The Kingdom of God is within you.” The Great Head of the Church is Conqueror. The laws, government, form, fashion, ordinances, and citizens of the Reign of Grace and Church of Jesus Christ are one, each in order, and the same forever; and, no power can prevail against the King in Zion, and His work shall stand forever. No power can destroy the Reign of Grace, nor prevail against the Church of our Redeemer, nor could human hands restore either, if the gates of Hell could prevail.

## ESSAY V.

### THE BIBLE IS THE BOOK OF THE LAW.

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The Holy Bible is the Book of the Law unto God’s People forever, in the Kingdom of Grace and unto the Church of Christ through the ages. “All Scripture is given by inspiration of God, and is profitable for doc-

trine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work," 2nd Tim. 3:16-17. "The Gospel is the power of God unto salvation," Rom. 1:16. The Bible is all that is needed; and, needs no less in the work of human redemption; ie., the Bible as God makes it and all He makes. Receive it just as God gives it; add nothing to it, take nothing from it. It is the theory and practices of church-hood and Christian life. It is the literature of the Church and the personal Christian of all time. It is the revelation of God's will, and the testimony of Christ. It instructs men in regard to what they are; and, what they need to be; what man by sin has lost and how he may find it. The Bible tells man what to do to be saved and how to do it. The Bible is its own commentator; it is its own analysis. Scripture explains Scripture, The Holy Spirit interprets the doctrine of Divine Revelation to the human soul. The Scriptures should be translated (instructions in this seem to be found in the Pentecost record) into the language of the people to whom it is addressed. Give it just as God gives it. Give what God says just as God says it. Employ the best word in the language, into which the translation is made, to express the meaning of the word from which the translation is made.

Men must believe God's word, just because it is God's word. Men must believe God on His own word; neither

add to it, nor take from it. To, in any sense, add to, in any sense, in anything, method, way or sense; to take from, in any sense, in anything, method, way or sense, what God says in His word; or to, in any sense, add to, in any sense, in anything, method, way or sense; to, in any sense, take from in any sense, in anything, method, way or sense, what God does not say in His word, must be received as testimony of unbelief. The former is adding or taking from the words, the latter the meaning of the words.

## ESSAY VI.

### MAN'S MORAL AGENCY.

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The danger of over or underestimating human ability, should lay its impress on the human understanding. The agent is one who renders service by some kind of action. The moral agent is one whose actions are restricted by virtue of relative relations, sustained toward superior, equal and inferior; ie, toward God, toward man, and toward subordinate nature. The free moral agent is the one, who is omnipotent, omniscient, and omnipresent, *Jehovah, alone, is such*. God is free, having the power to compass freedom. Jehovah had the power and the right to make and form moral agents, and to constitute them in His own way, secondary Subordinate Sovereigns, with all the attributes of the endowments thereof, susceptible to perception, concep-

tion and judgment, with the powers of rational arguments, and the corresponding science of induction based on experiment and observation. The freedom of this moral agent, man, God measured by his, man's, agency. The power of choice with Adam was in harmony with this agency. He, man, had the power to choose the wrong but not the right. "Thou shalt not;" he, man, had the power to keep the law with the right to keep it; and, that Jehovah had the right to hold the moral agent, man, accountable for his actions. The choice on Adam's part involved two services, the service of Jehovah and the service of Satan. It is quite evident that Adam understood his responsibility in his power of choice; that he weighed the statements of Jehovah, and the discourse of Satan; and, it is evident that Adam of his own free will made his choice and that of and for his family.

The moral agent would seem almost like a God—He sees! How his vision sweeps the disks, and skies, and fields of space; he draws images of the unfathomed depths; he expands into azure blue, and on wings of swiftest thought, sweeps by pyramids and worlds, to gaze on scenes still remote. How he hears sounds harmonious and inharmonious, of music rolling softly and sweetly, through halls of praise and corridors of song, in joyful strains of voice so soft; and, their wild strains of sorrow trilled with woe in feeble accents of trembling, quivering wail of broken voices. How this moral agent



would feel for the Pillars of Empire, and would lay his hand on the sceptre of realms and crowns of kingdoms, and so be Emperor of worlds. Then he would lightly touch the chords that bind in unity, the ideal of what may be to what is out-lined unknowable, and with selfish grasp, claim the thrill of joy *thought to reign* in the mute silence of unheard song of praise. How he would gather fragrance of sweetest odor from groves, and flowers that grow and bloom in the Paradise of Summer Lands through endless rolling years. This Secondary Sovereignty under the all controlling energy of love is in the service of the Author thereof ; but when under the controlling energy of hate is in the service of Satan. These services so unlike in their ways, so record their toils, that they are known by their fruits ; and, all that is good grows in the Eden of the Lord ; and, the evil of time grows in the deserts of transgression.

This Secondary Sovereignty, under the all controlling Sovereignty of Jehovah, waves the banner of freedom over the land of bondage, proclaims liberty to the captives, and opening of the prison doors to them that are bound, glad tidings to the sorrowing ; bears bread to the hungry, water to the thirsty, clothing to the naked ; and proclaims salvation to the perishing of time. This Secondary Sovereignty investigates claims, adjudicates causes, passes judgments on hearings and executes penalties. In the records of Secondary Sovereignty, there

is no act of the all controlling Sovereignty possible to the Subordinate Sovereignty, that the Secondary Sovereignty in the possibilities thereof, does not approve. When the voice is raised against penalty the will of the same voice would execute on sight. The Secondary Sovereignty, in some sense, is formed in the image of the Author thereof. The moral agent has the executive energy, the will; the judicial energy, the conscience, (knowledge of the law and testimony); the legislative energy, the affections, hope and fear; and, by common consent, the moral agent yields to the force of another, the controlling energy of Satan, hate, as one force, the all controlling energy of Jehovah, love, is the other. The moral agent is warned against the former, and the warning voice is from Heaven; and the Earth takes up the strain, and the World of startling sounds echoes warning notes. The moral agent is bound by all known laws in Equity, to serve eternal allegiance to the all controlling energy of Jehovah's Sovereignty.

The sin in the transgression of law lies in faith in the testimony of Satan and unbelief in the testimony of God: "Jehovah said, thou shalt surely die;" "Satan said, thou shalt not surely die," see Gen. 3:1-18. That unbelief is the sin in the transgression is evident, and the action in the transgression of law is clear. Read the records of the fall in Gen. 3:1-18. Then observe the sublime manifestations of the endowments of moral agency, unimpaired in their power and full force: the



will, the executive energy ; the conscience, the judicial energy (a knowledge of the law — the law was plain. See Essay, "Obligations resting on the moral agent"), and a knowledge of testimony (God's testimony was well understood) ; the legislative energy, the affections, hope and fear, or doubt, in all their expanding ; then the balancing of the endowments of the moral agent between the law and testimony of the all controlling energy of love, God, and the controlling energy of hate, Satan ; and, having the power without the right to reject the testimony of God and believe the testimony of Satan. The decision was made. The legislative energy framed the law of transgression ; the judicial energy decided the case, and the executive energy partook of the forbidden fruit. In the transgression the energies of man's moral agency were lost, but have been restored by the atonement of Jesus Christ. Man having bias to sin, but having knowledge of false testimony of Satan and the truth of God's testimony. To return to God is to reverse the order, to believe in God and reject the testimony of Satan. The law is plain, "the law of faith," Rom. 3:27 ; "Without faith it is impossible to please God," Heb. 11:6. The testimony of God is well understood — it is clear, recorded in the whole Bible, and read in times' history ; heard in the groans of common nature, and felt in the pangs of human sorrow ; witnessed in the sufferings of Jesus Christ ; and confirmed in the World's Redeemer in His

triumph over the powers of darkness, and His subjugation of the empire of the soul. Satan's testimony is "thou shalt not surely die;" and the moral agent, being restored to the plane of voluntary action and choice on the atonement of Christ, is called upon to return to God, and in the exercises of his endowments—the will energy, the conscience—the judicial energy, the affections—the legislative energy, he decides between the all controlling energy of love, God, and the controlling energy of hate, Satan, and takes God's word and is restored, or believes Satan and forever remains in darkness. In believing God. he says, "Lord I believe, help thou my unbelief;" "He that asketh receiveth;" "He that cometh to Me, I will in no wise cast out;" "Whosoever will may." Faith in God is taking God on his word, and is submission to the all controlling Sovereignty of Jehovah; and submission is between the soul and the Lord Jesus Christ. The moral agent in his return to God is aided: the word of God is light on his way; the Spirit warns him of sin of righteous and the judgment to come; the persuasive powers of the Gospel make their solemn appeals; he is drawn by the Father; the Savior stands at the door and knocks; and the Spirit and the bride say come, and the Savior meets him in love. But when the sinner refuses, Jesus says, "Ye will not come unto me."

The foundation or condition of moral agency under the law was the Covenant of Works—the contract

which God made with Adam before the transgression. Adam then was sinless, and in this sinless estate, obedience was possible. *Faith is trust*, and trust is obedience. Faith is fidelity and fidelity is keeping the law, and the keeping of law is obedience. Adam failed in fidelity and his unbelief was sin. In the unbelief of Adam his race fell from the pledges and promises of the Covenant of Works, and therefore from the plane of moral agency, and therefor left without choice. Everything was lost and terrible darkness was over the scene. *The plan of human redemption recovered the Human Family to the plane of moral agency, voluntary action and choice.* On the atonement of *Our Lord* the sons and daughters of men are brought face to face with *Christ* and are called to make their choice forever ; that is, "Choose you this day whom ye will serve.

## ESSAY VII.

### HOW FAITH COMES.

"So then faith cometh by hearing and hearing by the word of God," the endowment of hearing, has a comprehensive significance. It implies a comparative condition of the individual endowments of human personality. To say the least sufficient in order to the science of understanding proportions or reason. It implies the possibility of reading, or hearing another read, or hearing another speak, *i.e.*, an individual may hear the Gospel, he may never hear the Gospel. It implies

reading, or hearing another read, or hearing another speak. Without hearing there can be no faith. Faith is possible on hearing. "Take heed how ye hear." "So faith cometh by hearing, and hearing by the word of God." There is hearing with interest, with concern, with anxiety, with fear and alarm. There is hearing without the least interest. Hearing is an involuntary action of individual endowment of human personality. The endowment of itself must be in harmony with the laws of acoustics. There may be hearing without the consent, and against the purpose of the endowment, and therefore the message may be an unwelcome visitor, though of the very highest importance, and containing the chief good to, and for the personality. "Have faith in God," Mark 11:22 ; faith is believing God, on His word ; not on man's word, and faith is between the soul and the Saviour, and is a matter of personal consciousness to the soul and known to the Saviour. "The word is nigh thee, even the word of Spirit which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," Rom. 10:8-9-10. "He that believeth in the Son of God hath the witness in himself ; he that believeth not, hath made Him a liar ; because he believeth not the record that God gave of His Son, and this is the record that God

hath given to us, Eternal life and this life in his Son.” “Then said they unto Him, what shall we do that we may work the work of God? Jesus answered and said unto them, this is the work of God, that ye believe in Him whom the Father hath sent.” “For I came not to do mine own will, but the will of Him that sent me,” John 6:28-29-38 ; “Verily, verily I say unto you, we speak that we do know, and testify that we have seen ; and you receive not our witness ;” and as Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up ; That whosoever believeth on Him, should not perish, but have everlasting life.” “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “He that believeth on Him is not condemned ; but he that believeth not, is condemned already, because, he hath not believed in the name of the only begotten Son of God,” John 3:11-14-15-16 ; Faith in the Lord Jesus Christ, on God’s word, without note ; as recorded in the Scriptures, without human intervention, is what God requires. The word of God must be believed, BECAUSE IT IS THE WORD OF GOD, not what men say about God’s word ; but what God says in His word. “Verily, verily, I say unto you, he that heareth my word and believeth in Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life, John 5:14.



## ESSAY VIII.

## IS GOD PARTIAL ?

The created father (Adam), of the human family without any reason, for no reason, nor because of anything God had done, or left undone, sinned against his Sovereign, in the transgression of law, and in the awful moment of unbelief, chose Jehovah's enemy as his Sovereign and ruler. The crime taking on the double form of guilt. Adam was the object of God's peculiar care ; he had, and enjoyed the special and marked attention of his Maker. The Fatherhood of God, still distinguished by marvelous manifestations of care and regard, made provisions for the whole family of Adam. The sunshine, the shower, seed-time and harvest, are shared in equal measures, other things being equal, by the son's and daughters of time. The offers of the favors of Jehovah's methods of restoration, are matters on equal terms, to all mankind. There is without question, a special regard after God's kind offers of favor are accepted. Cain and Abel, so far as is known, were the same before the Lord till a period turned, when Abel was marked by the Divine approbation of the Fatherhood of God. The law knows character, not person. The obedience of one and disobedience of another are signs of character ; and are entitled to just claims, which will record destinies. Partiality may obtain, in the histories of Subordinates ; but how with the Su-



preme? Ham transgressed ; and his history is recorded. The family of Noah, with the exception of Ham, were equal to the period of confusion. There is little known of the human family after the dispersion, to the call of Abram. There seem to have been two kinds of religion, and two societies—Image Worship and Fire Worship, Sabeans and Magi. It may be that the latter were the nearest to the true worship, and that the Lord called Abram from the Magi. He might have been the best and most worthy of any. “Wise men came from the East to Jerusalēm.” It does not recite, that God did not call any others. Abram obeyed the call, and became the subject of Divine care. It has always been very difficult to hold mankind to any centre, but Sin. The Messiah was to come according to the predictions, and therefore God’s special care for Abram and his family was reasonable ; with the kindest purposes to all the human family, provisions were made for converts to the religion of Revelation, Ruth came into the Royal line, Jehovah measured out his kindness to Egypt ; Egypt measured out unkindness to a handful of strangers ; for a period of four hundred years, then God in His way, gave them a fair and impartial trial, and hearing ; and after ten most remarkable periods in the progress thereof, in all fairness, God measured out justice, in mercy to the Nation that sought Israel’s ruin, and the destruction of the world’s hopes. Sin calls for justice, and it must be measured out. Innocence must

be protected, and it is measured out by justice. Those who sin against the highest authority must in due time, answer for the crime, Sin brings its own penalty. The Nations of the history of time made their records and received in harmony according to their works. There is nothing unjust in justice, though it is hard to endure. Pain is pain. There is no partiality in justice, and mercy is administered in harmony with the conditions of Obedience. Our Lord made his advent in due time and the people crucified him. He made provisions for the human family in the ruin the world sought in the Crucifixion of His person on the Cross. They said, this is the heir let us kill Him, and the inheritance shall be ours.

### ESSAY IX.

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#### WHAT MUST I DO TO BE SAVED?

Believe on the Lord Jesus Christ and thou shall be saved, and thy house. When a sentence is complete, and independent, and not connected with the following sentence, it is marked with a period. The answer to the question in this text is complete ; it is marked with a period. The question by the Philippian jailer is the only one of its exact form, found in the New Testament; "What must I do to be Saved?" Its unmeasured importance is marked by the answer, "Believe on the Lord Jesus Christ." The answer is plain and pointed, it is comprehensive and complete, it is the mind of the Spirit.

There can be no mistake, it is by inspiration. Our Lord appointed this answer to this question. This question implies that this man knew that he was in a lost condition, that his lost estate without recovery, measured the doom of ages. It implies that he knew he could not save himself, that there was one who could save him, that the Apostles could tell him what to do; (The New Testament was not written at this time,) and then he, the jailor, was willing, and ready to do what was required. The reply to this question, informed this man, and measured the importance of the question, *i.e.*, it gave the man the answer in full. The object of Faith—the Lord Jesus Christ, to believe in Christ's person—in His work, and in His word, just as the Scriptures recite, no more, no less. Faith has action, the verb is active and transitive. In order to reach the full significance, the full meaning of the word is required. *Pistuo*, is to believe, give credit, to have confidence in, the veracity of, to confide in, to trust, to have unwavering hope, to confide in, to intrust, to commit to the charge of, or power of. *Pistis*, firm persuasion, of the truth, and veracity of any one, faith, that which is believed, the doctrine of faith, assurance, confidence, trust, implicit and unwavering hope, and confidence in any one, or exercised in regard to anything, faithfulness, fidelity, truth, or occasion of belief, argument, proof. Belief or persuasion, pledge, faith, promise, engagement, allegiance. *Pistos*, faithful, true, fidelity,

firm adherence to duty, truth creditable, sure, certain. *Pistoo*, to make faithful, confirm, strengthen one's confidence in, assured of. *Pistuo*, to believe in Christ, to profess the (Christian Religion), religion of Jesus, faith leaves nothing out. The answer covers the question in full, and needs no human tongue to make it plainer. The Soul and the Savior, are brought in relation in the Scriptures. The soul is brought before the Saviour, and must accept or reject Christ. Eternal salvation is between "the Christ" and the Soul. The word of Christ leads to the work of Christ, and the work, the atonement of Christ, leads to the person of Christ; the person of Christ to the works of creation, the works of creation to the sinless estate of man; then to the fall. The fall to the plan of Salvation, and the circle is made. The condition of salvation, choice; and Heaven or hell.

Is it possible for a poor sinner to believe in Christ? The word of faith is nigh thee, in thy mouth; and in thy heart, the word which we preach—that it thou shalt confess with thy mouth, the Lord Jesus, and believe in thine heart that God raised Him from the dead, thou shalt be saved; "Ask, and ye shall receive, seek, and ye shall find, knock and it shall be opened." "Lord I believe, help thou my unbelief." Will the poor trembling sinner believe? The Lord has endowed him, he has the will, the executive energy, the conscience—a knowledge of the law and testimony. Then the leg-

islative energy—the affections—hope and fear, the extremes, with all their mean ; and then behind all, the offers of the all controlling energy of love, the all controlling Sovereignty of Jehovah, with the Gospel, the Holy Spirit, the testimony of all good people, the drawings of the Father, and the warning of the law.

In Eden, Adam and Eve heard what God said in all the kindness of His fatherhood. Then they heard what Satan said. They weighed the arguments, and decided to reject the testimony of God, and receive the testimony of Satan as worthy of credit. God testifies now in his Son, Jesus Christ, the Messiah, in the plan of redemption, and Satan testifies, and people, so many, reject the testimony of God, and believe the testimony of Satan. Will you believe? Read the Bible with interest. Your eternal destiny is in it, will you trifle with Heaven, with Hell, with Jehovah, with your poor soul? “Whosoever will, may take of the water of life.”



## ESSAY X.

“EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH.”

*Metanoeo*, is translated to undergo a change in frame of mind and feeling, to make a change of principles and practice, to reform. *Metanoia*, a change of mode of thought and feeling, practical reformation, reversal of the past. *Metanoeo*, to change one's opinions, to change one's mode of thinking, feeling and acting, to reform one's life, to feel penitence, sorrow or remorse. *Metanoia*, a change of mind and purpose, a change of one's mode of thinking, feeling and acting, reformation of life. In the translation of some forms of the word, the following are some of the significates : To change in the frame of mind, feeling, principle, thought, opinion, purpose, acting, and reversal of the past ; also, employing penitence, sorrow, remorse. Repentance is an action of the human soul for evils done, and wrongs inflicted upon innocence. (Which are sins against our Lord ; such were done to Christ, and more, they crucified him.) When seen in the light of God's word, repentance causes sorrow to roll over the soul like mighty waves. Repentance implies evils, wrongs, injustice and malice ; and more, wrought for gain, for pleasure and other causes. In all these things doing violence to law, defying authority, and bringing poverty, shame, pain, sorrow, disgrace, destruction, ruin and woe upon souls, bodies, estates, reputation, and destiny



in time and eternity. This ruin may be wrought in the histories of strangers. Repentance no doubt, comes to each penitent soul on the account and because of the past personal sins and have to do with the great sorrows of our Lord, for "Christ suffered"—the just for the unjust," "should taste death for every man." "The Lord laid on him the iniquity of us all." "A man of sorrows and acquainted with grief; He bore our grief and carried our sorrows." "It pleased our Lord to put Him to grief. Who can look at the sorrows of our Lord and not weep tears of penitance? Jesus answered to the claims of Divine law. His treatment from men is nameless; and His conflict with the powers of darkness is far beyond the descriptive powers of language. To wrong poor humanity is to sin against God. Has no poor soul been wronged by me? no fair heritage laid waste by my hands? Have no prospects been blighted? no tender affections scorched by strange fires? no character marked by the branding iron of slander? no cup of sorrow filled with woe? no clanking chains laid on the liberty of aspiring souls? no wreath of flaming wrath pressed to the temple of innocence? no soiled garments given to virtue? no crown of shame laid on the brow of chasity? no heart filled with the woes of two worlds? Have I nothing to repent of? Is there no maddened brain to shriek the wail of woe through the anguish of endless years? Yes, and all these, those for whom Christ made an atonement with these things,

all on the personal sinner, and no wave of sorrow roll over the soul, would in every sense indicate a hardness of heart unmeasured by the circles of time ; but to be measured by eternal years.

Of all penitents those who assume to be leaders of the people in religious matters, should shed the most penitential tears. The theories so conflicting and practices so divergent, are doing their fearful works and are leading souls away from God and Christ and Heaven, and down the dark, dark ways of destruction and woe. (Eze. 33:34.) If the Bible be not a unit ; ie, if its parts do not agree with its parts, then where are its claims? and of what value to a bewildered family of pilgrims, seeking some guide to better things? If the Bible be a unit, the lessons it contains are a unit, and those well instructed out of the Bible will be a unit in the lessons they are instructed in out of the bible : and they should be a unit in the lessons they impart to others. The Bible is a unit and the lessons it contains are a unit and those who claim to be ministers are not well informed ; or they are not honest men, for the lessons they impart are not a unit. They say the Bible is a unit and they claim to be honest men. It is a matter of very grave consideration ; and ministers should weigh their own and the destinies of their followers in the balances of Revelation. The Bible is the only book that reveals human destinies and the statements thereof, are formulated by Divinity. Any change by human authority would be

human. Any human formulated statement of Divine truth must be in error, is dangerous, and should be rejected. (It is an awful thought to record ; but is it not evident that some ministers would rather men and women should perish, than be saved outside of their lines?

For appearance, tastes and desires, to add a little to a system of belief, as Adam and Eve did, would be unwise. By their sin they brought ruin on their family, with all its train of solemn woes. Esau sold his birth-right for a little food. Judas sold his Lord for money and Pilate knowing his Lord was innocent ; for seeming prospective popularity delivered him to his enemies for crucifixion. For seeming, only seeming considerations, men do awful things in this world. It is possible to do as Adam and Eve did ; as Esau did, as Judas did ; and as Pilate did ; and still be called ministers ; involving their own and the ruin of others ; and have they nothing to sorrow for? "If any man preach another Gospel unto you, than that ye have received, let him be accursed." Leaders, as they are called, of the people, (Christ is leader in His Israel) in matters of Eternal interest—Eternal loss and Eternal gain. Men who will for any consideration, or any purpose, go outside of the Bible, and instruct people in things unauthorized by the word of the Lord, are the most ungenerous and most dangerous enemies of mankind—they, the most to be feared, to be shuned, and avoided of and by mankind

in life and its pursuits. Repentance implies a knowledge of and belief in the sacred Scriptures. The Scriptures instruct in the nature, character and destiny of sin. Repentance is an overwhelming sorrow for sin and for its evils. In this awful sorrow of soul when the poor heart is all broken, when the spirit is crushed and when ready to sink in despair, when all hope is lost in all else, then it looks by faith to Christ, and one prayer pours out its pleading strains: "God be merciful to me, a sinner;" "Lord save or I perish;" "What must I do to be saved?" "Lord remember me when thou comest unto Thy Kingdom." When the heart is broken and spirit contrite, then repentance fills the soul and pardon comes. Repentance and pardon are joined in the Scriptures: "Godly sorrow worketh repentance to salvation not to be repented of;" "Except ye repent ye shall all likewise perish." Our Lord makes the rule and makes the application: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him;" "and that in His name, reformation in order to forgiveness of sins, should be proclaimed to all nations. (Diaglott Wilsons.) "John preached the baptism of repentance for the remission of sins," Luke 3:3; Mar. 1:4. It is the burden of the sacred Scriptures in harmony with the atonement, to instruct mankind that repentance and pardon are joined together: 1st Sam. 15:29; 1st Kings 8:47; Jere. 18:8; Eze. 14:5; Joel 2:14; Jona. 3:9; Luke 17:3; Acts 3:19; 8:22; 17:3;

2nd Cor. 7:8-9-10 ; Reve. 2:5 ; 16:21 ; Hosea 13:14 ;  
 Matt. 3:8-11 ; 9:13 ; Mar. 2:17 ; Luke 5:31-32 ; Mar.  
 1:4 ; Luke 33 ; Acts 11:18 ; 13:24 ; 19:4 ; Luke 15:7 ;  
 24:47 ; Acts 20:21 : 26:20 ; Rom. 2:9 ; 2nd Tim. 2:25 ;  
 2nd Peter 3:9 ; Judges 21:6 ; Psalm 108:45 ; Matt.11:20 ;  
 Luke 10:13 ; Matt. 12:41 ; 21:29-32 ; Luke 11:32 ; 15:7.

## ESSAY XI.

### PARDON AND THE PARDONING POWER.

The Hebrew word, *selichah*, signifies "a passing over," pardon. *Kaphar*, signifies "to cover, pacify," to pardon. *Salack*, signifies to pass over, forgive pardon. *Ratsah*, to be pleasing, accepted, pardoned. The Greek word, *aphieemi*, signifies to send away. The Greek word, *apohuo*, to release, send away, set at liberty, acquit, to free from. The significance of these words employs the idea, and nothing less, than the authority and power of God. Therefore pardon and the pardoning power are with God. The pardoning power is in the hands of the Sovereign of the Kingdom of Grace. The Messiah is King in Zion. "All power is given unto Me," Matt. 28:18. The place where sin is pardoned. "But that ye may know that the son of man hath power on earth to forgive sin ;" "He saith to the sick of the palsy, I say unto thee arise, take up thy bed, and go into thy house," Mar. 2:10-11. "Son, thy sins are forgiven thee, Mar 2:5 ; (Luke 5:24.) The Reign or



Kingdom of Grace originated in the counsels of Heaven, with the Father, the Son and the Holy Spirit. The Lord Jesus "as the Lamb slain from the foundation of the world." On and in the Reign of Grace the act of amnesty was proclaimed immediately on the transgression of law, as there is only one Savior; there is one method of grace, one plan of human redemption, one power of pardon; all souls pardoned have been in the same way and by the same power, and will, to the end of time. The pardon of sin is between the penitent believer and his Lord without human intervention. With the open Bible in the presence of Jehovah how men and ministers can instruct the people that water baptism administered by them seals pardon to the soul of man, as now, must remain a mystery. It is seen how ministers by these methods, reach place, power and gold, and these may satisfy them, when such ministers can show one single text in the Bible that reads, "Be baptized in water for the remission of sins," then the question may be debatable. Is it possible that the plan of human redemption rests the eternal destinies of human personalities on water baptism administered by men? Is it possible for the Lord Jesus Christ to save souls without water baptism administered by man? "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." "The Son of man hath power on earth to forgive sins."



## ESSAY XII.

“SEEK, AND YE SHALL FIND.”

The Hebrew word, *baa*, signifies to seek to pray. *Baqash*, to seek, to enquire for. *Chaphar*, to dig, to seek, to search. *Darash*, to seek, to enquire. (The last is employed in Isaiah 53:5-10.) The Greek word, *zeeteo*, signifies to seek, to look for, to search for, to endeavor to obtain, to strive for, to desire, to enquire or ask for. “If thou seek him he will be found of thee,” 1st Chrs. 28:9. “Search the Scriptures for in them ye think ye have Eternal life, and they are they that testify of me.” “But rather seek ye the Kingdom of God.” The Scriptures make seeking so plain that any person may understand his or her duty in this regard. The whole Bible instructs that man by the violation of law has lost the Divine favor, and that man must seek to be restored and in God’s own way. To seek, implies objective external (not subjective internal.) The object of the seeking implies something of great value—hidden treasure—pearl of great price—goodly merchandise. Seek first the Kingdom of Heaven and its righteousness. Seek the truth, the love of God, the salvation of the soul. Then seek in the word of the Lord by prayer. “Search the Scriptures, for in them ye think ye have Eternal life and they are they that testify of Me.” To seek, implies the possibility of finding. This takes on personal endowments and God’s methods of granting

power to seek. "Ask, and ye shall receive ;" "ask, and it shall be given you." To seek, implies man's duty to his Maker, himself and the world ; "For why will ye die, oh house of Israel?" To seek, implies time ; "now is the time." This is the day of salvation. To fail to seek is certain destruction. "How shall we escape if we neglect so great salvation." The Bible makes this plain and it is with you, what will you do with it?

### ESSAY XIII.

#### WHAT MUST WE DO?

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"The people said, what must we do?" "He answered and saith unto them, he that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise," Luke 3:10-11. (The explanation of our Lord's reply is found in Matt, 25:32 and 39 inclusive.) Then came also Publicans to be baptized, and said unto Him, Master what shall we do? And He said unto them, exact no more than that which is appointed you, Luke 3:12-13. The explanation of our Saviour's reply is in Rom. 12:17. "Provide things honest in the sight of all men;" "and the soldiers likewise, demanded of Him saying, and what shall we do? And He said unto them, do violence to no man, neither accuse any falsely, and be content with your wages," Luke 3:14. In explanation read the 15th Psalm, the 44th verse of the 3rd chapter of Matt., James 1:27;

3:37, and the whole Bible, John had preached the baptism of repentance for the remission of sins. "Bring therefore, fruit worthy of repentance." The New Testament was not written, and these questions may relate to Christian obligations and duties without the written word to guide. "Then said they unto Him, what shall we do that we may work the work of God?" "Jesus answered and said unto them, this is the work of God, that ye believe in Him Whom He hath sent," John 6:28-29. "Men and brethren what shall we do?" Acts 2:37. This question takes the widest possible range; the whole theory and practice of the New Testament religion. "I said what shall I do?" Acts 22:10;" "and he trembling and astonished said, Lord what wilt Thou have me do," Acts 9:6. The Apostle Paul's experience comes in "and suddenly there shined round about him, a light from Heaven," Acts 9:3; "and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?" Acts 9:4; "and he said who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks," Acts 9:5. "Saul arose from the earth, and when his eyes were opened, he saw no man, but they led him by the hand and brought to Damascus; and he was there three days without sight; and neither did eat nor drink," Acts 9:8. "There was a certain Disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias, and he said,

behold I am here ; and the Lord said unto him, arise and go into the street that is called Straight, and enquire at the house of Judas for one called Saul of Tarsus, for behold he prayeth," Acts 9:10-11 ; and hath seen in a vision a man named Ananias, Acts 9. (This is Paul's experience.) "Coming in and putting his hands on him that he might receive his sight." "Then Ananias answered the Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem, and hear he hath authority from the chief priests to bind, all that call on Thy name," Acts 9:12-13-14. Paul had an experience, and the Lord related it to Ananias before Saul was recognized in fellowship. Here is the best and highest authority for the relation of experience before church membership. "But the Lord said unto him, go thy way, for he is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the Children of Israel ;" "for I will show him how great things he must suffer for My sake," Acts 9:15-16 ; "and Ananias went his way and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou comest, has sent me that thou mightest receive thy sight and be filled with the Holy Spirit," Acts 9:17 ; "and immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized," Acts 9:18. Paul's experience is wonderful and most remarkable

and goes before his baptism. The New Testament is written now, and converted persons are therein instructed in all matters of faith and work. Paul recites his own experience in Acts 22 and 26. The young ruler who came to our Lord with grave interest, and in concern of personal earnestness, is recorded in this line of investigation ; “ And behold, one came and said unto Him, Good Master, what good thing shall I do that I may have Eternal life? Matt. 19:16. ( See Mar. 10:17 ; Luke 10:25 ; 18:18.) “ Jesus said unto him, if thou wilt be perfect, go and sell all thou hast and give to the poor, and thou shalt have treasures in Heaven, and come and follow Me ; when the young man heard that he was very sorrowful for he had great possessions,” Matt. 19:21-22. The explanation of our Lord’s reply is found in Matt. 25, and from 31 to 40 inclusive, and Matt. 19:27-28-29, and the whole New Testament.

#### ESSAY XIV.

“ ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD, THE FATHER.”

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God elected the plan ; elected Christ to work it out, and all who will believe “ through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ,” 1st Peter 1:2. “ For as much as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious



blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the world ; but was manifest in these last times for you, who by him do believe in God, that He raised him up from the dead, and gave him glory that your faith and hope might be in God ; seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren. See that ye love one another with pure heart fervently," 1st Peter 1:18 to 22 inclusive. "Ye also, as lively stones, are built up a *Spiritual House*, an Holy Priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ." Wherefore also it is contained in the Scriptures : "Behold I lay in Zion a chief corner stone, elect precious (Isaiah 28), and he that believeth in Him shall not be confounded ; unto you therefore which believe He is precious, and a stone of stumbling and a rack of offence. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light," 1st Peter 2:5-6-7-8-9 ; "which in times past were not a people, but are now the people of the living God," 1st Peter 2:10. "Behold my servant whom I have chosen, Mine elect in whom My soul delightest. I have put My Spirit upon him ; he shall bring forth judgment to the Gentiles ;" "to open the blind eyes ; to bring the prisoners from the prison, and them that sit in darkness out of the prison house. I



am the Lord ; that is My name ; and My glory will I not give to another ; neither My praise to graven images. Behold the former things are come to pass, and new things do I declare. Before they spring forth I tell you of them," Isaiah 42:1-7-8-9. "Ye are my witnesses, saith the Lord, and My servants whom I have chosen, that ye my know and believe Me and understand that I am He ; before Me there was no God formed, neither shall there be after Me," Isaiah 43:10. That God elected the plan of redemption (it was the choice of Jehovah,) is evident from the whole Divine record—"the Holy Scriptures"—and that Christ was the Father's choice to work the plan out ; *i. e.*, to fulfil the Divine law, and make an atonement for sin, and that Jehovah elected that all believers should be saved, and no others. Theses things are evident in the Scriptures.

## ESSAY XV.

### PREDESTINATION AND REPROBATION.

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"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren ; moreover, whom He did predestinate, them, He also called ; and whom He called, them He also justified ; and whom He justified them He also glorified. What shall we say to these things if God be for us who shall be against us?" Rom. 8:29-30-31. (See Exo. 33:12-17 ; Psalm 1:6 ;

Jere. 1:5 ; Matt. 7:23 ; Rom. 11:2.) Jehovah determined beforehand that all believers should take on the likeness of His Son. (*Proorizoo*, to fix, or describe the limit beforehand, to determine or ordain before, predetermine, predestine.) "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all Spiritual blessings in heavenly places in Christ Jesus, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love ; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasures of His will," Eph. 1:3-4-5. Predestination and reprobation are in perfect harmony with election, election with free grace, free grace with moral agency, and moral agency with human personality (with the endowments thereof), and the plan of redemption. It is predetermined the believers shall be saved, and unbelievers shall be unsaved, and so forever shall be. Jehovah deals with persons as sinners. He offers them a free salvation ; by some it is received. Jehovah deals with penitents as such, they are pardoned ; by some it is rejected. God deals with such as impenitent sinners. Those who reject Heaven are left out. Such is the Divine order.

## ESSAY XVI.

## REPROBATION.

“And as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient,” Rom. 1:28 ; “Being filled with all unrighteousness, fornication, wickedness, covetness, maliciousness ; full of envy, murder, debate, deceit, malignity, whispers, backbites, proud boasters, inventors of evil things ; disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful. Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same but have pleasure in them that do them, Rom. 1:29-39-31-32. (*Adokimos*, disapproved, rejected by implication, useless, reprobate.) This know, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce breakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God ; having the form of godliness but denying the power thereof. From such, turn away. Ever learning and never able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these always resist the truth, men of

corrupt minds, reprobate, concerning the faith," 2nd Tim. 3:1-2-3-4-5.6-7-8. "They profess that they know God, but in *works* they deny Him, being abominable and disobedient, and unto every good work reprobate," (Titus.) It is evident that those who reject Christ as their Saviour are left out. They reject Christ and are themselves rejected useless reprobate.

## ESSAY XVII.

### THE HUMAN WILL.

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"Ye will not come unto Me that ye might have life." The will is the executive energy of human personalty. Conscience is the judicial energy, and the affections, hope and fear; the extremes, the legislative energy, all subject to, on the grounds of moral agency, the controlling power of hate, Satan, on the side of evil; or to the all controlling power of good, God, on the side of good. The mental powers of the energies of human personality influenced by the moral powers, are on the plane of subordinate sovereignty capable of apprehension, judgment and argument. The endowment of personality wills to hear the case. The judicial has knowledge of the law and testimony. The case is referred to the legislative energy, and new rules send the case to the judicial, then the will is ordered to execute. (See Adam in the fall and the Aposle Paul in his return to his Saviour.) The moral agent, man, now by transgression, under the controlling power of Satan,

is called upon by the Gospel to will to change to the all controlling power of love, God. The will can take on investigation. The moral agent can search the Scriptures. By searching, conviction comes to the subordinate sovereign man, that the Bible is true, that God out of Christ is a consuming fire, that there is no hope for man out of Christ. The Scriptures appeal to the will, to the judicial energy, to the legislative energy, the affections—hope and fear—the extremes ; these balance between the joys of Heaven and the sorrows of Hell. Laws are enacted and referred to the judicial and the judicial instructs the will. Then the will executes “Lord I believe, help Thou my unbelief,” and there is a surrender. “Lord, what wilt Thou have me do?” “Lord save or I perish.” When the surrender is made the penitent is received under the all controlling energy, power of God ; and the believer is translated out of the Kingdom of Satan into the Kingdom of God’s dear Son.

## ESSAY XVIII.

### THE ATOÑEMENT.

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The word *kaphar* (to make atonement, to cover), is employed in the Old Testament, and *katallassoo*, (*kata* and *allassoo*) (to change, to reconcile, to exchange), is eminent in the New Testament. “But we boast in God, through our Lord Jesus Christ, through whom we have received the atonement,” Rom.5:11. It is evident according to

the sacred Scriptures, that the whole human family fell in Adam from the plane of moral agency ; *i. e.*, that Adam's choice was the choice for all his family ; that by Adam's choice voluntary action and choice were forever lost without external provisions ; and that the doom of fate invested the awful scene ; and that the doom of fate was to sin and suffer forever. " But of the tree of knowledge of good and evil thou shalt not eat of it ; for the day thou eatest thereof thou shalt surely die," Gen. 2:17. Separation from God was the result of the transgression of law. " Therefore the Lord God sent them forth from the garden of Eden ;" " So he drove out the man and placed at the east of the garden of Eden, cherubims and a flaming sword, which turned every way to keep the way of the Tree of Life, Gen. 3:23-24. On this plane there was no hope, all was lost. The way to the Tree of Life was closed up ; the choice was made forever.

The atonement of our Lord Jesus Christ restores man to moral agency. For as in Adam all died. Even so in Christ shall all be made alive," 1st Cor. 15:22 ; "but every man in his own order," 1st Cor. 15:22. " Therefore by the offence of one, judgment came upon all men to condemnation. Even so by the righteousness of one the free gift came upon all men, unto justification of life," Rom. 5:28. " For as by one man's disobedience, many were made sinners ; so by the obedience of one, shall many be made righteous," Rom. 5:19.



“And I will put enmity between thee and the woman and between thy seed and her seed ; it shall bruise thy head and thou shalt bruise his heel,” Gen. 3:15. “The next day John seeth Jesus coming unto him and saith, behold the Lamb of God that taketh away the sin of the World,” John 1:29. “For as much then as the children are partakers of flesh and blood, he also himself, likewise, took part of the same that through death he might destroy him who had the power of death, that is the Devil,” Heb. 2:14. “That he by the grace of God should taste death for every man,” Heb. 2:9. “Every branch in me that beareth not fruit he taketh away ; and every branch that beareth fruit he prugeth it, that it may bring forth more fruit,” John 15:2. The Holy Scriptures instruct, that the atonement made by our Lord Jesus Christ restored the human family : to the plane of *moral agency*, *i. e.*, voluntary action and choice ; and on this plane the whole human family are endowed with all the powers of moral agency, and all interests in voluntary action and choice. Before the transgression man was so endowed, by transgression he lost it.

- By the atonement Christ regained it for man ; *i. e.*, the moral agency lost, was restored. “Whosoever will let him take the waters of life.” The atonement provides Eternal salvation for “whosoever will.” Before the fall Adam had the power with the right to keep the law ; He had, in his moral agency, the power without the right to transgress the law ; he chose the latter. On

the atonement of Christ, man is endowed with moral agency ; and in the atonement, "whosoever will, may." The Scriptures everywhere set forth that salvation is free. Taking in the range of Adam's, man, endowments, and the boundless provisions of the atonement that, "whosoever will, may," and that the provisions are adequate and free, and that now man has the bias to sin ; *i. e.* has his depraved nature ; but he has God's word to Adam, the progress of revelations, the advent of Christ, and the world's experience to look upon ; that all men are invited ; that the Gospel is proclaimed ; that it is sent to the ends of the world ; that salvation is offered without money and without price. It provides also that each shall make his own choice, and for himself, forever.

### ESSAY XIX.

JEHOVAH FOREKNOWS ALL THINGS. HE FOREKNOWS  
CHARACTER.

For the children, being not yet born, neither having done any good or evil, that the purposes of God, according to election, might stand—not of works, but of him that calleth. It was said the elder shall serve the younger, as it is written, "Jacob have I loved, but Esau have I hated," Rom. 9:11-12-13. "As He saith also in Osee, I will call them my people which were not my people, and her beloved which was not beloved ; and it shall come to pass that in the place where it was said unto them, ye are not my people,

there shall they be called the Children of the Living God," Rom. 9:25-26. "What shall we say, then, that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness, wherefore, because they sought it not by faith, but by the works of the law; for they stumbled at that stumbling stone, as it is written. "Behold, I lay in Zion a stumbling stone and rock of offence, and whosoever believeth in Him shall not be ashamed." (See Rom. 9:30.31-32). The two persons, Jacob and Esau, set forth character. The two covenants are outlined, the Law and Gospel, are held in contrast. Justification by faith and justification by works, are held in comparison. Jews and Gentiles are indicated, and believers and unbelievers are recorded in the destinies of the years.

(*Misero*, to hate, regard with ill will, to detest, abhor, to regard with less affection, to love less, to esteem less, to slight.) Paul's letter to the Romans is an argument on justification by faith, and in the plainest manner he sets forth that no one can be justified by the works of the law; that no one can be saved by human methods. "And the boys grew, and Esau was a cunning hunter—a man of the field—and Jacob was a plain man, dwelling in tents, and Isaac loved Esau because he did eat of his venison; but

Rebecca loved Jacob and Jacob sod pottage : and Esau came from the field and was faint, and Esau said to Jacob, feed me, I pray the, with some red pottage, for I am faint. Therefore was his name called Edom, and Jacob said, sell me thy birthright, and Esau said I am at the point to die and what profit will it do me ? And Jacob said, swear to me this day, and he sware unto him, and he sold his birthright unto Jacob, and Jacob gave Esau bread and pottage and lentils, and he did eat and drink and rose up and went his way." Thus Esau despised his birthright, Gen. 25:27-34. Whatever this birthright was, Esau sold it. This sets forth the man's character ; he despised his birthright. Men have taken on the character of Esau in all ages of the World's history. This is in harmony with the plan of human redemption. Provisions are made, and every man has an interest which he will dispose of ; he will receive it or he will sell it, and will of his own moral, voluntary action, and his own choice. God, then, deals with persons on character. God regards the faithful, but the unjust are not in approbation with Jehovah.

## ESSAY XX.

### IN BECOMING CHRISTIANS.

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The gospel must be heard ; faith cometh by hearing, and hearing by the word of God. By the word of the Lord men are informed that they are in a fallen estate ;

that they are alien from God ; that they are transgressors of the Divine Law ; that they are sinners, and that as such, without any change in their relations, they must exist forever external to the favor of God, and forever abide under his displeasure. They are informed that they are unable to save themselves. The Bible informs men that Christ is the only Saviour ; that he came to save, is willing to save, and is ready now to save. In becoming Christians, God Spirits, according to, and in harmony with the Scripture, is sent into the world to convince the world of sin, of righteousness and a judgment to come. "My Spirit shall not always strive with man. I will pour out My Spirit upon all flesh, not by might, nor by power, but by My Spirit, saith the Lord." The sword of the Spirit, which is the word of God." "Quench not the Spirit." "Grieve not the Spirit of God." "In obeying the truth through the Spirit." "The Spirit and the bride say, come." "And hath done despite to the Spirit of Grace." The salvation of human personality is the objective of our Lord's incarnation." "Behold I stand at the door and knock, if any man will open the door I will come in and sup with him, and he shall sup with me." In becoming Christians men are aided in all that God requires them to do. No man will seek the Lord until he feels his need of Him. No man will by prayer ask our Lord to save him until he feels he is lost, and a perishing sinner. When a man feels and knows that he must



perish, to all Eternity, without Christ, then he will seek the Lord with all his heart. When a man feels that his doom is endless damnation out of Christ, and that he must be saved, if saved in God's way, then he is willing in God's way, and God does for him what he cannot do for himself, creates him anew in Christ Jesus.

### ESSAY XXI.

#### PROVIDENCE MISCONSTRUED : OR SECONDARY CAUSES.

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The world claiming thought and reflection, seems inclined to charge the Author of things with all evil, and to give man, science and art, credit for all that is good in whatever comes to pass in the science of things, from the seeming worthless insect of painful sting, to the poison serpent whose fatal strike ends all earth born hopes ; from malarial breath of humid air to plague that knows no balm nor cure ; from flaming heat to cold that knows no warmth ; from barren waste to Torrid zone ; from what seems unnecessary to what forms barriers to human thought. These and more are charged to God : human sorrow, pain and woe are charged to God. Law is the rule of order and action in all the departments of this Province of Jehovah's Empire. The department of inert matter observes the same laws of order and obeys the same rule. When at rest it remains ; when in motion it makes its journey. It would not be reasonable to suppose accidents with the common interpretation, damage, should occur in a sys-



tem where there had been no violation of law—the rule of order and action. What are known as accidents, must be considered as being a part of, and as belonging to penalty. Penalty follows the violation of law. In some cases in common phrase, accidents are charged to Jehovah ; in some cases to man, and in some cases to the chapters of chance. (Event, happen.) What are called accidents in the department of inert matter, seems to be within range of the law of order, violated. We know nothing beyond. Accidents seem to be within the range of disorder. There seems to be no exception to the rule ; no respect paid to the good ; nor discrimination to the evil.

In the methods of rule “time and chance happen to all.” Some accidents are recorded external to the relations of intelligent being (moral agency), only as these belong to the sphere rendered the theater of such display, and such sphere in disorder by virtue of the transgression of law (accident is what may or may not come to pass, or results of combinations without stated periods), as storms, earth-quakes, pestilence, plague and others, and such as result from like combinations, and such causes and these in times, seasons, belts, ranges, locations and places. Some of the chapters in chance, are recorded in connection with moral agency, as in the histories of ships that go down at sea, rail road disasters, destructive fires, spreading of diseases, and others. The whole system to which this Province of God’s Em-

pire belongs, as far as man can explore ; *i. e.* within a given range, seems to be in disorder, or in some way affected. The law of order has been violated and the penalty, whatever it may be, falls in ruins all around. How it is beyond these confines, we have no methods of knowing. To us the whole beyond is a mystery. It would be reasonable to suppose accidents (in harmony with order) in no sense could effect beings who were without sin or violation of law, or without relationship with those who were transgressors of the rules of order. It would not be reasonable to think that what are known as accidents should transpire only in relation to, and in connection with moral agency, and these in estates of the violation of the law of order. It is a matter of observation that lands and countries are under curse because of their people.

The sins of a people affect the land. So far as we know to us at least, disorder prevails in harmony with the grade of crime. The vast works of Deity in the department of material inert matter are subject to, and controlled by the law of order. Some portions of the Universe must have been made, formed, created long before this Province of God's Empire. Jehovah was not idle in the Eternity of the past, and all His works bear His own marks—good, very good. Parts of God's material works are related to each other, each having

its place and condition. The law of order prevails in material matter, employed in the constructive sense by moral agency. The law of order prevails between the foundation, the rock, the precipitation, derailing of trains and casualties in a rail road disaster. There is an intimate connection between the speed of a train and damage to life and property. There is an intimate relation between the skill of a builder of railways, and managers, and the damage (in disaster) to life and property. The law of order prevails in the department of instinct life. Instinct life is inert matter in motion in individual animal being, with powers of instinct locomotion, obtaining in the lowest and rising to the highest order. Instinct life would seem to descend lower. Plants would with signs almost seem to claim instinct life. They seek moisture, heat and light. May it not be said, they look up to the sun ; that they hold out their hands to take the cooling cup ; expand their lungs to take in the air ; and open their eyes to look on passing beauty, and breathe out their odors to mingle with universal balm.

The real relations, it may be, are not traced by science between instinct matter and subordinate growth. Instinct life as far as is known to us, is what it was, only as affected by the transgression of law by moral agency. Instinct life may be educated (gross material may be), all animals may be from the lowest form to man. It will not be denied that instinct life is

affected by the moral agency — voluntary action and choice of man in the transgression of law. There are many things that are hard and difficult. It is difficult to understand how the All-wise Creator would endow inert matter with instinct life in animal form, and then endow with hatred and vengeance toward each other. It is reasonable to suppose and believe that the department of instinct life is vitiated in all the relations thereof, by the transgression of law—the law of order. No other theory can sustain itself. Therefore animals make war on each other, and are subjects of, and liable to accidents in common. Instinct life is in no way consulted that we know of, but in some sense may be warned of casualties. Such discord in instinct life is penalty endured by innocence, because of joint occupation, inheritance and location, and it falls with fearful weight. But all ends with the ending of this present history as far as we know now. There are many questions without answers in these matters and within this range. *It is unwise to charge Jehovah with what belongs to moral agency, in this Province of God's Empire.*

Law is the rule of order and action in the department of rational being and moral agency. Rational being and moral agent, are one on this argument. The moral agent is endowed with something like Subordinate Sovereignty, rendering accountability and responsibility in the highest possible sense. There are the action, the moral agent, choice, and the results to self and

others, in the theory and practice of rational being and Subordinate Sovereignty. The doctrine of choice is submitted ; the moral agent is consulted ; arguments are employed ; the case is heard and judgment passed. The choice is made. The moral agent made his choice in Eden, and he has made it ever since, and he will make it to the end. Adam heard what God said, and what Satan said. Men in all the ages have heard the same and have done as Adam did. The moral agent is author to himself of all his woes.

Let some of the laws of secondary causes be examined in the following order : The moral agent is bound physically, mentally and spiritually. In the physical there is an intimate relation between the soundness of ancestry and the health of descendents. It is reasonable to conclude that what is called the lack of intellect is based on defection in the material body. It should be well understood that God would not give an imperfect soul. "God is no respecter of persons." Diseases are far reaching—before and after. They are transferrred. Soundness of mind implies soundness of body ; *i. e.*, the capacity of the body in the regions of the intellect must be adequate.

There is an immediate connection between location and disease. There are locations that seem to hold certain diseases ; some more mild, others more violent ; and to live in such a district, is to invite such diseases. There is a well defined relation between exposure and



disease ; between food, clothing, habitation, location and health. There is in the physical, a just comparison between activities, labor, toil and work, and harvest. In the mental department, there will be correspondency between mind and application ; between application and knowledge ; between knowledge and an enlightened understanding ; between an enlightened understanding and conscience ; between conscience and character ; between character and work : between work and life, and between life and destiny. In these, moral agency is substantial and true.

In the spiritual being of the moral agent there is an intimate relation between the moral agent, Adam, and the transgression of law ; between the transgression of law and the fallen estate of humanity ; between the fallen estate and sin ; between sin and the atonement ; between the atonement and regeneration ; between regeneration and sonship ; and between sonship and an inheritance of joy. There is no discord between the law of order and the law of action, that presides over inert matter, instinct life, and spiritual being in this Province of Divine Government, subject to conditions of apostacy on account of the violation of law by moral agency. There are uniformity and harmony in the immensity of Gods' works. The law of order presides up into spiritual being, and the law of action molds inert matter and instinct life. The earth has received the impress of sin, and heaves its mighty bosom, and



the beasts thereof groan because of the transgression of law. The works of Jehovah are all good, very good, and the violation of law by man sends a wail of sorrow from every soul and anguish from time's great bosom.

The three departments of the law of order and action in this Province of Jehovah's Empire, seem sometimes to culminate in common ruin. The ship of inert matter with instinct life and spiritual being, in common, go down into the deep places of the mighty waters. The three departments are employed by Jehovah in their own places in the great work of restoration, inert matter, instinct life and spiritual being.

In order to more fully set forth the powers, forces and influences of moral agency, and the responsibilities thereof: the relations sustained on the part of the Secondary Sovereignty of man to the works of Jehovah, and man's accountability on the plane of secondary causes in the three departments of the law of order and action, the following is in order submitted: Inert matter, material substance, form the dwelling, the house, the habitation, the abode, the world. Instinct life, the furniture, uses, needs, purposes and services. Spiritual being, man, moral agent, Secondary Sovereignty heir. These in their oriental splendor and yet *marred* magnificence.

The house of material inert matter, the World, this Province of God's vast Empire, in foundations deep

and broad ; of underlying rocks, stones, sands and well laid pillars, firmly settled under plain, mountain, valley, slope and undulating landscape ; hemmed by oceans, seas and lakes ; fringed by rivers, streams and running brooks ; tessellated by plain, wood, lawn, garden, field and park ; whose sunbeam walls are wainscoted by forest, woods and sylvan colonnade ; whose ceilings of deep blue skies are set with diamond stars in groups, constellations, moons in silver luster, suns in golden beauty, spheres, globes and systems of stupendous magnitudes, all bathed in light and robed in royal colors of bow of promise, set in sky of threatening cloud of gathering wrath ; whose palaces of royal workmanship, princely in design and elaborate finish, are adorned with paintings of deep blue sky, golden sun-burst, sunlight, cloud of silver lining, glittering crowns of many stars and brilliant colors of royal robes of king of days ; paintings of pyramids, mountains, landscapes, hills, valleys, slopes and plains, oceans, waterfalls, crystal streams, seas and lakes, springs and dew drops, leaping cataract, mist and flying cloud in rain-bow splendor ; whose floors are laid in carpet of more than oriental texture, beautiful to behold in design of supervision, skill of lily, rose and violet in most artistic style ; whose walls, towers, turrets and minarets form barriers, to threatening harm, that part the clouds, that ascend the skies ; whose faces are veiled in pure light in honor of their Author, in symbol of their loyalty and their

devotion to His cause ; whose lamps and flaming lights are but borrowed emanations of the Divine Majesty, Jehovah, who fills the heart with kindness and the soul with loving kindness. This habitation of the moral agent, man, whose treasures are the superabounding wealth flowing from the hand opened to supply the need of every living thing ; whose golden harvests are without lack in variety and abundance to feed, and make merry times, sons and daughters ; whose fruits like clusters from the Land of Promise—the Land flowing with milk and honey—are like Eden's fruit, the fruit of the Garden of the Lord ; whose waters quench the thirst and are sweet to the taste ; waters of rivers that ever flow, of wells ever full, of fountains that never fail, springs ever spring up into life ; whose music is chord, harmony, volume, tone, note, voice, hymn, song, and ode of anthem, chant and praise in joyous mirth, rolling in waves in boundless measure to fall on ever listening ears ; whose odors transcend the ideal balm, as they come from spices, flowers, fields, forests, gardens, parks, and breath so pure and chaste, to hail and more than kindly greet the senses, finer still, as purified by love and sealed in grace and fidelity of Holy service.

The garniture of this habitation is instinct life. This wonderful home, made in such style and fashion, is furnished in all the departments thereof, with life in all its marvelous activities, demonstrations, energies and toil, in foundations, fissures, clefts, cloisters and

cells, floors, plains, smooth surfaces, undulating waves, hight and depression, oceans, seas, lakes, rivers, streams, springs and fountain's, walls, towers, turrets and minarets, wainscoted forests, park and colonnade, golden sun-beam, silver moonlight, tissue starlight, floating zephyrs and gentle breeze, lily, rose and violet, and the balm of a thousand flowers, are the dwelling places of instinct life. These all radiating the Creator's skill, and the Father's kindness in provisions for His children. These mighty wonders that have drawn out in attenuated form, the highest mold and type of mind in investigation, research, thought and theory in bewildering and perplexing schemes of human devise to settle what is external to God and His word. Though what is, is in perfect harmony with God and His own word uttered in plainest speech.

This home of man, this dwelling, palace, mansion, halls of state, colleges, schools of learning, monasteries, chambers and pavilions of instinct life, are all stored with food well supplied with water, air, essential heat, color, song, music, paintings, glowing beauty, and veiled in manifestations of magnificence of wonders more sublime in mystery still.

In the wonders of the unfolding of the Divine Power there is the unexplained in time, in this wonderful dwelling where the lower and the higher are in joint occupation, possession and interest.

The third department of the Reign of Order and

action in the promise of Jehovah Empire, is rational, spiritual being, moral agency, subordinate sovereign, the being made in the image of his Maker, in the likeness of his author. Placed as subordinate ruler over this heritage, and commanded to keep and dress it, this moral agent failed in his part of the contract, in the transgression of law, (in harmony with the doctrine of secondary causes), not by constraint, but on the plane of moral agency having the power without the right to transgress ; he sinned, and brought sorrow and woe on self and all beside.

## ESSAY XXII.

### UNCONDITIONAL PREDESTINATION, AND REPROBATION.

The abundant provisions of the plan of human redemption, in the atonement of Jesus Christ, and our Lord's methods of application, set forth the freeness of the abundant provisions ; and the doctrine of man's moral agency, and voluntary action and choice, and maintain the doctrine of conditional salvation as against unconditional reprobation. "He is the propitiation of our sins, and not for ours only, but for the sins of the whole world," I John 2:2. "God sent His son into the world, not to condemn the world, but that the world through Him might be saved," John 2:14. "The love of Christ constraineth us, because we thus judge : that if one died for all, then were all dead," 2d Cor. 4:14. "That He, by the grace of God, should taste



death for every man," Heb. 2:9. Would it be in harmony with the divine character to form, make, create, rational creatures—beings,—and foreordain that all or part should perish in the doom of endless torment, independent of conditions? The Bible furnishes the reply to this question. The personality of Jehovah is against the doctrine of unconditional predestination, and reprobation. "God is love;" love is kindness, charity, benevolence, friendship. The plan of redemption subverts the ungenerous charge against the Divine Author of all that is good. "God so loved the world that he gave his only begotten son that whosoever would believe in him should not perish, but have everlasting life." The Lord Jesus Christ fulfilled the law. "Thou shalt love the Lord, thy God, with all thy might, mind and strength, and thy neighbor as thyself." "The Lord Jesus in the garden, prayed if it be possible, let this cup pass from me; nevertheless, not my will but thine, O, God, be done." Jesus fulfilled the law. "He bear our sins in his own body on the tree." "Lo, I come in the volume of the book, as it is written of me, to do Thy will, O, God." Our Lord loved the father supremely. "He was obedient even unto the death of the cross." Jesus loved his neighbor; He died for our sins; "He suffered the just for the unjust." The plan of human redemption was devised from the foundation of the world. "Elect according to the foreknowledge of God," 1st Peter 1:2. "Kept



secret from the foundation of the world," Matt. 13:35. "Chosen in him before the foundation of the world," Eph. 1:14. "As a Lamb, slain from the foundation of the world," Rev. 13:8. "I will put enmity between thee and the woman; and between thy seed and her seed it shall bruise thy head; and thou shalt bruise his heel," Gen. 3:15. God was not overtaken with disaster in his moral government. Jehovah foreknew, and therefore prepared for the moral agent's needs. There are ship yards in maritime states where sea-going vessels are constructed for the commerce of the world. There are small boats built and put on board the great ships, and launched with them. Ask the builder what the small boats are for. His reply is ready: To save the persons on board in case of a disaster. Still enquire: In the construction of the ship is it the purpose of the builder that the ship should go down at sea? The reply is: No; it is no part of the design. So God made provisions for the fall of man, and the life-boat was provided—the seed of the woman.

The infinite Jehovah saw the fall on the plane of man's moral agency, and provided the life-boat. The plan of redemption, "her seed shall bruise thy head, and thou shalt bruise his heel." The purposes of the life-boat are to save all who will believe in the Lord Jesus Christ—no more, no less. "Verily, I say unto you, he that heareth my words and believeth in Him that sent Me, hath everlasting life, and shall not come

into condemnation, but is passed from death unto life," John 5:24. The sufferings of Our Lord are employed against unconditional predestination and reprobation. The sufferings of God's dear son are unmeasured; the sorrows of the lost are unmeasured; the joys of heaven are unmeasured. No more is the ransom price paid by our Lord Jesus Christ, measured: that which Christ suffered in order to restore man to the plane of moral agency, voluntary action, and choice. The declarations of the Holy Scriptures set the doctrine of unconditional predestination and reprobation aside. "God is no respecter of persons," Acts 10:45. The histories of individuals recorded in the Scriptures set this doctrine at rest. The doctrine of apostacy is taught. To apostatize is to fall; to fall signifies from the higher to the lower. To fall from the plane of moral agency on the atonement of Christ, is to fall from the plane of the Divine favor on which man may by the grace of God, choose Christ. It seems by the Scriptures that apostacy is the final rejection of Christ as one's Saviour. "She bear his brother Abel, and Abel was a keeper of sheep; but Cain was a tiller of the ground; and in process of time it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel he also brought of the firstlings of his flocks, and the fat thereof, and the Lord had respect unto Abel and his offering; but unto Cain and his offering he had not respect; and Cain was very wroth,

and his countenance fell, and the Lord said to Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well sin lieth at the door," Gen. 4:3-4-5-6-7. Cain, by the Scriptures, had a choice between the offerings. One offering signified faith in the coming Messiah; the other works the same in doctrine as now. Esau sold his birthright. "And Esau said to Jacob, feed me, I pray thee, with that same red pottage, for I am faint; therefore was his name called Edom, and Jacob said, sell me this day thy birthright; and Esau said, I am at the point to die and what profit shall this birthright do me? and Jacob said, swear to me, this day, and he swore unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and lentils, and he did eat and drink, and rose up and went his way; thus Esau despised his birthright," Gen. 25:30-31-32-33-34. "Who, for one meal of pottage, sold his birthright," Heb. 12:16. Pharaoh is referred to. The Scripture recites that the Lord hardened Pharaoh's heart, and that Pharaoh hardened his own heart. That Pharaoh hardened his own heart, rejected the testimony of God, and that therefore God abandoned him is evident, in harmony with the records. Pharaoh saw the wonderful manifestations of God in the Ten Plagues. That Pharaoh had a time of special favor, is evident, but sinned away his day, his time and period of grace. The word in

the 9th chapter of Exod may be rendered "to stand still." "Then Pharaoh called for Moses and Aaron, and said, entreat the Lord that he may take away the frogs from me and from my people, and I will let the people go, that they may do sacrifice unto the Lord, and the Lord did according to the word of Moses ; but when Pharaoh saw that there was respite he hardened his heart and would not let the people go," Exod 8:8,13,15.

Judas, who betrayed our Lord, and sold him for thirty pieces of silver, is presented in the New Testament as an apostate. Judas had an interest in Our Lord, and whatever it was he sold it. The human family have an interest in our Lord Jesus Christ, as it is recorded, "That He, by the grace of God, should taste death for every man," Heb. 2:9. Was Judas a regenerated man ? "Jesus answered them: have I not chosen you twelve, and one of you is a devil." "He spake of Judas Iscariot, the son of Simon, for he it was that should betray him," John 6:70-71. "I Speak not of you all, for I know whom I have chosen, that the Scriptures might be fulfilled ; he that eateth bread with me hath lifted up his heel against me," John 13:18. "This he said, not that he cared for the poor, but because he was a thief and had the bag and bear what was put therein," John 12:6. It must be evident that Judas was not a Christian. Judas sold his Lord. "He said unto them, what will ye give me, and I will

deliver Him unto you? and they covenanted with him for thirty pieces of silver," Matt. 25:15. Judas betrayed our Lord. "Whomsoever I shall kiss, that same is he ; hold him fast ; and forthwith he came to Jesus and said, hail, Master, and kissed him," Matt. 26:48-49. Judas was with Our Lord ; he saw, heard, felt, was impressed, and no doubt understood to some extent what compelled him to take on seeming interest in the mission of the Redeemer, and yet sold him, and then when it was too late, repented and then took his own life. When the awful confession came of his deliberate crime, it settles his own sin on his own soul. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the Innocent Blood, and they said, what is that to us? see thou to that ; and he cast down the thirty pieces of silver in the temple and went and hanged himself," Matt. 27:3-4-5. Pontius Pilate, in his most remarkable history, passes in review in this line of investigation. Pilate was a Gentile. "And Pilate, when he had called together the chief priests and rulers of the people, said unto them: ye have brought this man unto me as one that misleadeth the people, and behold I have examined him before you and have found no fault in this man touching those things whereof you accuse him, no, nor yet Herod ; Lo nothing worthy of death is found in



him," Luke 23:14-15. When he was set down on the judgment seat his wife sent unto him saying, have nothing to do with this just man, "For I have suffered many things this day in a dream because of him." "Pilate saith unto them, what, then, shall I do with Jesus which is called Christ?" "Why, what evil hath he done?" When Pilate saw that he could prevail nothing, but rather that a tumult was made, he took water and washed his hands before the multitude, saying: I am innocent of the blood of this just person; see ye to it," Matt. 27:19, 22, 24. "For he knew that the chief priests had delivered him for envy, and Pilate, willing to content the people, released Barabbas unto them and delivered Jesus when he had scourged him to be crucified," Mar. 15:10, 15. "And he said unto them the third time, why, what evil has he done? I have found no cause of death in him; and Pilate gave sentence that it should be as they required, and he delivered Jesus to their will," Luke 23:22, 24, 25. No one will presume to assume that Pilate had no interest in Our Lord, *i. e.*, that Christ had no interest in Pilate. Whatever it was, he bargained it away for popularity. That all who hear the gospel are brought face to face with Christ in the gospel, at some period in life, and must accept or reject the Saviour. To reject Christ is to apostatize; to apostatize is to fall from the plane of moral agency; to fall from the place of moral agency is to say no to Christ in the plan of sal-



vation for the last time. It is evident Cain, the people before the flood, Esau, Pharaoh, Judas and Pilate had no second choice ; it was the last.

### ESSAY XXIII.

#### THE OBLIGATIONS RESTING ON MAN AS MORAL AGENT.

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It is evident and clear that on the plane of the Covenant of Works with Adam, that the sin of rebellion was the sin in two acts of omission and commission. The former, failing to do what God commanded : "Dress the Garden and keep it." The latter, eating the forbidden fruit. The charge to Adam sets forth his birth and wonderful endowments : created in the Image of God, a Subordinate Sovereign in some sense, endowed with perception, conception and judgment, apprehension, judgment and argument, and appointed in the Divine order as Ruler over this Province of Jehovah's Empire—a Province of such unmeasured value, boundless wealth and vast importance. The great trust imposed, in some sense, may be indicated in God's care for this part of His Great Empire. Jehovah is careful of the materials of inert matter, instinct life and Rational Spiritual Being ; inert matter in its order, instinct life in its needs, and Rational Being in all its wants and destinies of joy and sorrow. Jehovah's injunction expresses labor and care : "Let not the fields lay waste nor suffer the industries to descend into ruin.

Consume not the wealth, nor bind the inhabitants in chains of slavery. Subject them to no sorrow, nor lay violent hands on their offspring. Kindle no fires to flame away their treasures. Bring no plagues to their borders nor scorching wasting pestilence to their homes. Bring not thirst to their lips, nor the fire of thirst to their flaming tongues. Suffer no famine in their lands, nor starvation to enter their dwellings, nor bathe this fair heritage of golden sands, diamond stepping stones, sunny skies, rich harvests, pending fruits, cooling waters, bowers of song, choirs of music, temple of praise, soft and sweet, from voice and harp; this temple ever covered with golden sun-beams in pledges of the better still, with blood of millions slain. Adam was enjoined to keep the Garden, "keep it." No foreigner was to come into this heritage. The moral agent was to reject all foreign instructors. There was no other plane of access. The law was moral, and moral instruction could reach the ruin in Eden. There was power to resist Satan as is evident in the history of the fall. The invader of this Province of God's Empire had rebelled against Divine authority; "and there was war in heaven. Michael and his angels fought against the Dragon, and the Dragon fought and his angels, and prevailed not; neither was their place found anymore in Heaven; and the great Dragon was cast out, that old serpent called the Devil and Satan which deceiveth the whole world," "he was cast out into the

earth, and his angels were cast out with him," Rev. 12:7-8-9. "And he said unto the woman, yea hath God said, ye shall eat of every tree of the Garden, and the woman said unto the serpent, we may eat of the fruit of the trees of the Garden, but of the fruit of the Tree which is in the midst of the Garden God hath said, ye shall not eat of it, neither shall ye touch it lest ye die," Gen. 3:1-2-3. "And the Lord took the man and put him into the Garden to dress it and keep it; and the Lord God commanded the man saying, of every tree of the Garden thou mayest freely eat, but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die," Gen. 2:15-16-17; "and the serpent said unto the woman thou shalt not surely die, for God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods knowing good and evil; and the woman saw that the Tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise. She took of the fruit thereof, and did eat, and gave also to her husband, and he ate," Gen 3:4 to 7. The sin of human apostacy is the sin of unbelief. While everything was on the side of truth and everything against falsehood, truth was disbelieved and falsehood was believed. Adam and Eve rejected the testimony of God, their Father—the bountiful Giver of all their joys—and they believed the testimony of Satan, their worst possible enemy and

destroyer. The simplicity of the law God gave Adam and Eve was most remarkable—a *Tree, just a Tree*, in the midst of the Garden. The moral agent was well acquainted with the tree. The location provided against the possibility of a mistake. The fruit thereof bore distinguishing marks. It was beautiful to look upon. The law was plain, nothing plainer; “so that wayfaring men though fools should not err therein.” Then the action of the transgression (without question, with propriety, employing all the senses,) eating, in order to make it plain, so plain that no possible mistake could be made. Then this plain—this well defined—this well known action is deliberate, making the sin most criminal. The moral agent should, by all means, have refrained from eating the fruit whose taste filled earth with sorrow. The moral agent sinned knowingly and willingly and of his free choice. The obligations resting on moral agency, under the Covenant of Grace, need not be misunderstood. There have been two Covenants, one of Works with Adam, one of Grace with the Second Adam, our Lord Jesus Christ. The former was a failure on Adam’s part. In the failure, Adam and his posterity lost all right in moral agency. When Adam made his choice he made it for himself and his family; and made it once for all and forever; and without a new dispensation matters must have so remained forever. The Covenant of Grace elevated the whole human family to the plane of moral agency, voluntary

action and choice. There is a distinction between being restored to choice and Eternal salvation. The atonement restores to the plane of choice, on which plane salvation is possible. (Gal. 4:23.24-25 ; Heb. 2:9 ; Gal. 3:7 ; John 15:1-10 ; Heb. 1:2 ; chapters Heb. 5:1-9.) The whole Bible records the elevation of the family of Adam to the plane of moral agency, by the atonement of our Lord, on which plane, before the open Bible, each person may, by the Grace of God, choose Eternal life.

That all infants and all of feeble minds are saved by the atonement of our Lord, is in harmony with the Scriptures. The atonement of Christ sends its blessings ordinary upon all men in common in this world. But its blessings extraordinary, are given to believers ; and it saves those only who believe in the Lord Jesus Christ. The obligations resting on the moral agent under the Covenant of Grace, are repentance toward God, and faith in our Lord Jesus Christ. "By whom we have received grace and apostleship for obedience to the faith among all nations," Rom. 1:5. That it is the duty of all men to obey the Gospel is without question. "He that receiveth you, receiveth me ; and He that receiveth me, receiveth Him that sent me," Matt. 10:40. "Then said they, what shall we do that we might work the Work of God. Jesus answered and said unto them, this is the Work of God, that ye believe in Him whom He hath sent," John 6:28-29. "He that believeth not



God, hath made Him a liar ; because he believeth not the record that God gave of His Son," 1st John 5:10. "Repent ye and believe the Gospel," Mar. 1:15. Reject the testimony of Satan, and refrain from all evil. The law of obedience under the Covenant of Grace is the law of faith, and faith takes God on His word. (Rom. 3:27 ; Acts 5:30 ; 10:30 ; Gal. 3:13.) It is so plain ; *i. e.*, the law of faith, just to take God on His word. It saves all scientific investigation. God's word is plain. The Tree in Eden was plain. The Cross is plain. (Acts 5:30 : 10:30 ; Gal. 3:13.) "He bear our sins in His own body on the Tree," 1st Peter 2:24. "Believe on Lord Jesus Christ, and thou shalt be saved." The law is plain, though unbelief has sought to render the Cross obscure. The poor trembling penitent sees it from afar and believes and is saved. "To them gave He power to become the Sons of God, even to as many as believed on His name."

#### ESSAY XXIV.

UNBELIEF IS DEPARTURE FROM GOD; FAITH IS RETURN  
TO GOD.

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Unbelief was departure from God ; belief must be return to God. "And the Lord God took the man and put him into the Garden of Eden to dress it, and to keep it ; and the Lord God commanded the man, saying: of every tree in the Garden thou mayest freely eat, but of the Tree of the Knowledge of Good and Evil



thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die," Gen. 2:15, 17. The word of God to Adam was the word of his Father, the Creator, his benefactor, Lord and Saviour. There could be no higher authority, as it rested on omnipotence, omniscience and omnipresence, and Adam knew all. The serpent made his appearance, so forbidding in form, with everything against him and nothing commanding, even respect, to rest his word on, unknown and untried. And yet Adam believed his testimony. "And said, yea, hath God said ye shall not eat of every tree of the Garden; and the woman said unto the serpent, we may eat of the fruit of the Garden, but of the fruit of the Tree which is in the midst of the Garden God hath said ye shall not eat of it, neither shall ye touch it lest ye die; and the serpent said unto the woman, ye shall not surely die, for God doth know that in the day ye eat thereof ye shall be as gods, knowing good and evil," Gen. 3:1-2-3-4-5. The serpent's argument was heard, and Adam believed Satan. What a strange turn of the mind of the moral agent. But so it was, is now, and will be. "And when the woman saw that the Tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat and gave also to her husband, and he did eat, and the eyes of both were opened," 3:67. They knew the good and evil.

Faith is return to God ; *i. e.*, man returns to God by faith. To disbelieve is to disobey ; to believe, is to obey. "And Jesus answering them said, have faith in God," Matt. 11:22. "We are not of them that draw back unto perdition, but of them that believe unto the saving of the soul," Heb. 10:39. "But without faith it is impossible to please God," Heb. 11:6. "For obedience of the faith," Rom. 1:5. "For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth," "to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith as it is written. The just shall live by faith," Rom. 1:16-17. "Justified by faith," Rom. 3:38 ; 5:1 ; Gal. 2:16 ; 3:24. "By grace through faith are ye saved," Eph. 2:8. It is evident that man's departure from God is unbelief. It is clear that his return to God is faith. God knows just how to deal with His erring subjects. "It is of faith that it might be by grace." With the open Bible it is between Christ and the soul. If salvation were depending on the action of another man, then the poor soul might be lost. If salvation were depending on some physical action, then the soul might be lost. The man might withhold his services ; or the man might be unable to render the bodily action. The surrender must be by the soul ; it must take hold of Christ for itself. Our Lord sees and knows the action of faith, and the soul feels the action of faith. Faith is an action of a Ra-

tional Spiritual Being. No human being, in any sense, can act for the soul of another, nor go with the soul in the action. The minister says, "Behold the Lamb of God that taketh away the sin of the world," and he, the minister, does his work, then the soul must act for itself. Neither does the soul regenerate itself. The work is by the Holy Spirit. Faith in Christ, then comes God's work. The believer may not be able to read, but he can hear the Gospel. He may not understand the learning of the learned, but he understands the prints of the nails, and the scar of the spear. He may not understand learned tongues, but he understands and speaks the language of Canaan. He may not be able to defend the cause by methods in argument, but he does understand how to defend the cause of his Lord by a Holy life and godly conversation. He may not know, *i. e.*, understand the philosophy of human wisdom, but he does know Him in whom he puts his trust.

The separation between God and the moral agent, Adam, on the plane of the Covenant of Works, was on the account of unbelief. (Gen. 2:9-15-16-17; 3:1-2-3-4-5-6-7-8-9-10-11-12-13-14-15.) Restoration to the Divine favor on the plane of the Covenant of Grace, must be by grace through faith. (John 1:7-12; 6:29; 11:15-27; 14:1; Acts 8:37; 10:43; 13:39; 16:31; 1st John 5:1; Rom. 3:22; 10:9; 1st Cor. 1:21; 1st Tim. 4:10; Heb. 10:39; Luke 1:77; Eph. 1:13.

## ESSAY XXV.

## THE TREE IN EDEN AND THE TREE OF THE CROSS.

The comparison between the Tree in the Garden of Eden and the Tree of the Cross, they both reveal, set forth good and evil. The Tree in the Garden sets forth God's goodness in the rich and abundant provisions made in Eden for the happiness and the comfort of the family of Adam. In obedience the fruit of the Tree was beautiful to look upon. It was the work of the Creator unmarred by sin. It was without fault or failing. The created eye could gaze on it and never tire. In obedience it was good for food. To believe what God said, was to eat the food—the fruit of Paradise. In obedience it was to be desired to make one wise, to believe God was, and is Wisdom. In disobedience, the Tree of the Knowledge of Good and Evil was death, ruin in time and Eternity; in this world great sorrow, and sorrow unending in the world to come. The Tree of the Cross sets forth the knowledge of good and evil. The evil of sin is set forth in the sufferings and the crucifixion of the World's Redeemer—our Lord Jesus Christ. What a painting of sin. The Tree of the Cross sets forth the goodness of God: "God so loved the world, that He gave His only begotten Son, that whosoever would believe in Him should not perish, but have everlasting life."

In obedience, the fruit of redemption is pleasant to

the eye—to the sight. By obedience, it is good for food. “I am the bread of life.” It is to be desired to make one wise unto salvation. “He that believeth on the Son hath everlasting life,” Gen. 3:22-24 ; 1st Peter 3:24 ; Acts 5:30 ; 10:39 ; Gal. 3:13 ; John 6:33-35. The whole Bible is full of this lesson.

## ESSAY XXVI.

### MINISTERIAL RESPONSIBILITY.

The call to the ministerial office of preaching the Gospel, is of and by the Great Head of the Church: “No man taketh this honor to himself, but he that is called of God, as was Aaron,” Heb. 5:4. This is settled between the Lord and servant. When called, then sent, “Go ye into all the world, and preach the Gospel.” How is the man to know he is called? Without regeneration of soul he cannot know. He has no spiritual communication with God, and therefore no method of knowing. He must have his heart filled with love to God, and for perishing humanity. He must believe, that out of Christ, the world is doomed to eternal sorrow. He must believe, “the Gospel is the power of God unto salvation.” He must feel constrained to preach the Gospel; *i. e.*, that the work is not in harmony with the natural, but with the spiritual man; that “Woe is me if I preach not the Gospel.” He must preach or perish. If called of God, then to do God’s work, to preach the Gospel—the Gospel, no more, no less.

Take nothing from it, add nothing to it, not man's opinion of it, but God's word only. It is taking responsibility no man can afford, to preach anything for the Gospel, God has not recorded in His word; or failing to preach anything recorded in the Bible. (Num. 22:20-35-28; Deu. 4:2; 8:3; Isaiah 5:24; Eze. 3:17; 33:17; Jere. 5:13-14; 26:2; 1st Thes. 2:13; Mar. 7:13; Luke 4:4; 8:11-21.

## ESSAY XXVII.

### THE LAWS OF EVIDENCE.

Witnesses, testimony, evidence, of persons, or things. What they say in proof, for, or against. "*Evidentia*," is that which makes manifest a statement which contains proof. The evidences of the senses, that which is legally submitted to a competent jury, or tribunal, as a means of ascertaining the truth of any alledged matter of fact under investigation before it, means proof. Evidence is of that which has been, is now, and shall be in the future. There are two classes of witnesses, personal and historical; two classes of testimony, oral and written; and, two classes of evidence, the evidence of object, and the evidence of testimony. That all human courts recognize these two classes of evidence is so well recorded in all their books, and manifest in all their practice, that any affirmation is unnecessary. The evidence of object is personal contact, what one feels, sees, tastes, hears and



smells, taking on trial and observation. The evidence of testimony is the oral or written account of one or more having had the evidence of object, or of testimony, and may be of testimony of testimony. In the absence of rebutting testimony, the evidence of testimony claims a title to the highest consideration. There is testimony ordinary of things within mortal range of men and things; within the lines and the confines of things: within all time-born matters and objects. There is testimony extraordinary of things beyond, and in regard to it there is no rebuttal; no one to testify against Revelation. Jehovah says, testifies, "In the beginning God created the Heaven and the earth," and there is no rebutting testimony.

The ideal of testimony is the equality of witnesses. It must be evident the rebutting testimony must be rendered by witnesses, whose advantages for, in every sense, knowing the facts, require to be equal to those who affirm in the case. The Father affirms. The Son affirms. The Holy Spirit affirms. Jehovah is omnipotent, omniscient and omnipresent. The rebutting testimony must be by those who always existed; who have existed in all places at all times; who have forever known all things in all places, with all power to penetrate all mysteries. No human personality will presume claims on any such plane. The Bible is historical, and the wisdom of the worlds accords the record. It is the Book of prophetic visions, and they

have come to pass to the letter. It is the Book of the law to all people. It records the theory and practice of the Christian religion ; and millions record their testimony in harmony with its truth ; and its enemies set their seal to its precepts. The Bible is true. Oh ! world of mankind, what will you do with it ?

### ESSAY XXVIII.

#### WHAT HUMAN PERSONALITY CAN DO.

Human personality can search the Scriptures, by reading or hearing read, asking that they should be read. Human personality can seek, look into, search for, enquire after, be in earnest about, employ all means in seeking, labor earnestly to obtain. "Blessed are they that seek Him with the whole heart," Psalm 119:2. "And those that seek Me early shall find Me," Prov. 8:17. "Seek ye out of the book of the Lord," Isaiah 34:16. "But if from thence thou shalt seek the Lord, thy God, thou shalt find Him if thou seek Him with all thy heart and with all thy soul," Deu. 4:29. "Knock and it shall be opened." *Krouoo*, to knock, to strike one thing against another thing, to try, to examine, as to stand on the outside, without, and making all possible signs in order to, and asking for something, marked with all earnestness. Human personality can pray. "After this manner pray ye," Matt. 6:9. "Lord, teach us how to pray," Luke 11:11. "Men ought always to pray," Luke 18:1. "God be merciful to me, a

sinner," Luke 18:13. "Lord remember me when thou comest into Thy kingdom." "He will regard the prayer of the destitute and not despise their prayer," Psa. 102:14. Men can sorrow for sin. "Repent." "Godly sorrow worketh repentance to salvation that needeth not to be repented of." To repent is to reform. Man is susceptible to impressions ; these come on investigation. Investigation sets forth the wrongs inflicted on innocence, damage done to purity, and pain brought to the helpless ; and these things bring sorrow to the soul of the transgressor. Man can ask. "Ask and ye shall receive." Man can reform ; he can break off his sins by righteousness, and his iniquities by turning to God ; he can call on God ; he can will. "Whosoever will may."

### ESSAY XXIX.

#### HOW TO STUDY THE BIBLE ; THEN INSTRUCT THE PEOPLE.

Study the Sacred Scriptures without prejudice against the Bible ; study the Bible to know just what God says to you ; study the Scriptures, not to sustain your creed, but to make the Bible your creed ; study the Bible for what it is worth to you ; study the Bible to learn your duty and to gain strength to perform your duty ; study the Bible as the only book that informs you of your origin, your character and destiny ; study the Bible in faith, hope, and charity ; study the Bible by subjects. Read the whole Bible on faith from the beginning to the end ; and so of any other

subject. Study the Bible as the word of the Lord ; study the Bible in its own light—it is its own commentary and its own exegesis, and the Holy Spirit interprets the doctrines thereof to the soul of man ; study the Bible as the book by which you are to be judged at last ; study the bible in earnest prayer ; study the Bible as the first, only and last book that can lead you out of the land of darkness into the light of the Kingdom of Eternal Glory beyond this vale of sorrow.

The Gospel is preached to the world ; “the Gospel is the power of God unto salvation to every one that believeth.” It is preached by giving the written word without note or comment ; it is preached by living tongues and lips, just as God has given it, without the least variation, addition or diminution in any sense or way whatsoever ; not in words nor meaning, not in theory nor practice, and christians are to enforce the Gospel by and in living a holy life. Let your light so shine before men that others may see your good works and glorify our Father which is in Heaven. This takes on the New Testament forms of worship. “Jesus saith unto her, woman, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father ; but the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship

in spirit and in truth.”

“God, who at sundry times and in divers manners in times past, spake unto the Father, by the prophets, hath in these last days spoken unto us by His Son.” Heb. 1:1-2. “Thus saith the Lord,” Jere. 34:2. “Hear the word at my mouth,” Eze. 3:17. “Speak now in the ears of the people,” Exod. 11:2. “Thou shalt speak all that I command thee ; ye shall not add unto the words which I command you ; neither shall ye diminish ought from it, that ye may keep the commandments of the Lord, your God, which I command you.” Deu. 4:2. “If any man shall add unto these things, God shall add unto him the plagues that are written of in this book ; and if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life and out of the Holy City, and from the things which are written of in this book.” Reve. 21:18:19.

## CONCLUSION.

### JEHOVAH VINDICATES HIS WAYS.

In the beginning God created all things, and they were good, and very good.

Man in his creation was a perfect being in his own order.

As a subject of moral government, God gave him a law. The law was plain, distinct, well defined, and was well understood by Adam and Eve ; it was a tree in



the midst of the Garden.

Man was endowed in his creation with moral agency, having the power and ability, with the right to keep the law ; and having the power, without the right, to transgress the law, he elected the latter, and thence time's sorrows and earth's woes.

After the transgression (now) man is endowed with moral agency—a secondary sovereignty with the endowments of the executive energy,—the will, the judicial energy, the conscience (knowledge of the law and testimony), the legislative energy, the affections, hope and fear the extremes ; and these combined in one so far perfect personality (subject to bias of sin, yet possessed of a knowledge of the evils of sin), serving as capabilities, which by aids, helps and powers given and afforded in and by the methods of grace in the Divine government, man may accept the reign of the Supreme Sovereignty—the all-controlling energy of love—God, or by the abuse thereof may remain forever under the controlling energy of hate—Satan.

There is no injustice in the creation of man, nor in the endowments of moral agency.

God was not overtaken by disaster in His moral government, but made provisions, without designing the fall, for those who would receive His mercy.

The doctrine of election records the *wisdom* and *love* of God, His tenderness and Fatherhood, as also His Sovereignty. Jehovah had the right to elect the plan



of salvation, the right to elect His Son to pay the ransom price in redemption ; and God had the right to elect all who would believe in Jesus Christ to eternal life.

There is neither cruelty nor injustice on the part of God after all His love, mercy and kindness in his methods of grace in the plan of redemption towards and in behalf of the human family, in leaving those out of Heaven who refuse to enter, and the salvation of those who wish to enter—usually called reprobation and predestination.

The atonement of our Jesus Christ is the only ransom price of redemption. By it all have been saved who have been saved ; by it all must be saved who will be saved. The atonement made by our Lord Jesus Christ restored the whole human family to the plane of moral agency, voluntary action and choice, and every one, according to the Gospel, has the choice between Christ and the god of this world. “Choose you this day whom you will serve.”

The atonement is sufficient—adequate for and to the salvation of all mankind ; saves all who are not capable of choice, but of all who come to the time of choice, it saves those only who believe in the Lord Jesus Christ. The decrees of God deal with character in personality. “Jacob have I loved, but Esau have I hated.” Jacob’s life sets forth his character. Esau’s life renders his character, and they are contrary, and they forever

stand out as the lines of the righteous and the wicked. God loves righteousness and hates wickedness.

Jehovah is not partial. "God is no respecter of persons, but whosoever feareth God and worketh righteousness shall be accepted of him." God sends His rain upon the just and unjust. He has provided redemption for mankind, and offers His saving grace to all alike. "Whosoever will may take of the waters of life freely." "That He, by the grace of God, should taste death for every man," (person).

Jehovah vindicates His ways and methods of government in the creation and endowment of such a wonderful being as man—a being so *God-like*, so majestic in form, so capable, so skillful in schemes, so wise in designs, and so powerful in execution,—endowed with rational execution, by virtue of mental apprehension, judgment and argument, and the sublime investments of secondary sovereignty, having meets and bounds. The Lord Jesus Christ lays the loss of the soul upon the soul. "Ye will not come unto Me that ye might have life."

The high character of secondary sovereignty and the rich endowments of human personality, vindicate Jehovah against the presumptuous charges of design in the apostacy of Adam. That "*God is love*," vindicates His methods in all His ways and works.

Secondary causes render the reasons for sin's disorder in the midst of God's works, and therefore for

all the sorrows, pains, ill, troubles, pangs and grief of poor humanity. The methods of Divine grace are plain, as God has rendered them in His word, so that "whosoever will, may come." Those who assume to be leaders of the people in matters of eternal destiny, take on the responsibilities that Jehovah will call them into account for. Faith in the Lord Jesus Christ is submitted in the New Testament as the conditions of eternal redemption, which faith takes on the reception of Christ, as one's own personal Saviour, and a life of devotion to His service.

With the open Bible before human personality, character and destiny are between the soul and Saviour. There is no physical action in any matter or thing, by which any person can know he or she is translated out of the kingdom of darkness into the Kingdom of God's dear Son ; nor by which any change is wrought in the spiritual conditions, relations and destiny of any human soul. Contracts are made when mind meets mind, when the mind of the penitent believer meets the mind of the spirit in the plan of redemption, then the work of salvation is wrought in the soul.

What things God requires man to do, are possible to man ; what man is unable to do God does for him. Man can ask God. God can and will change His man's character and destiny. The Lord Jesus Christ is the Saviour ; and the work of regeneration is the work of salvation, and therefore the work of the Lord Jesus.

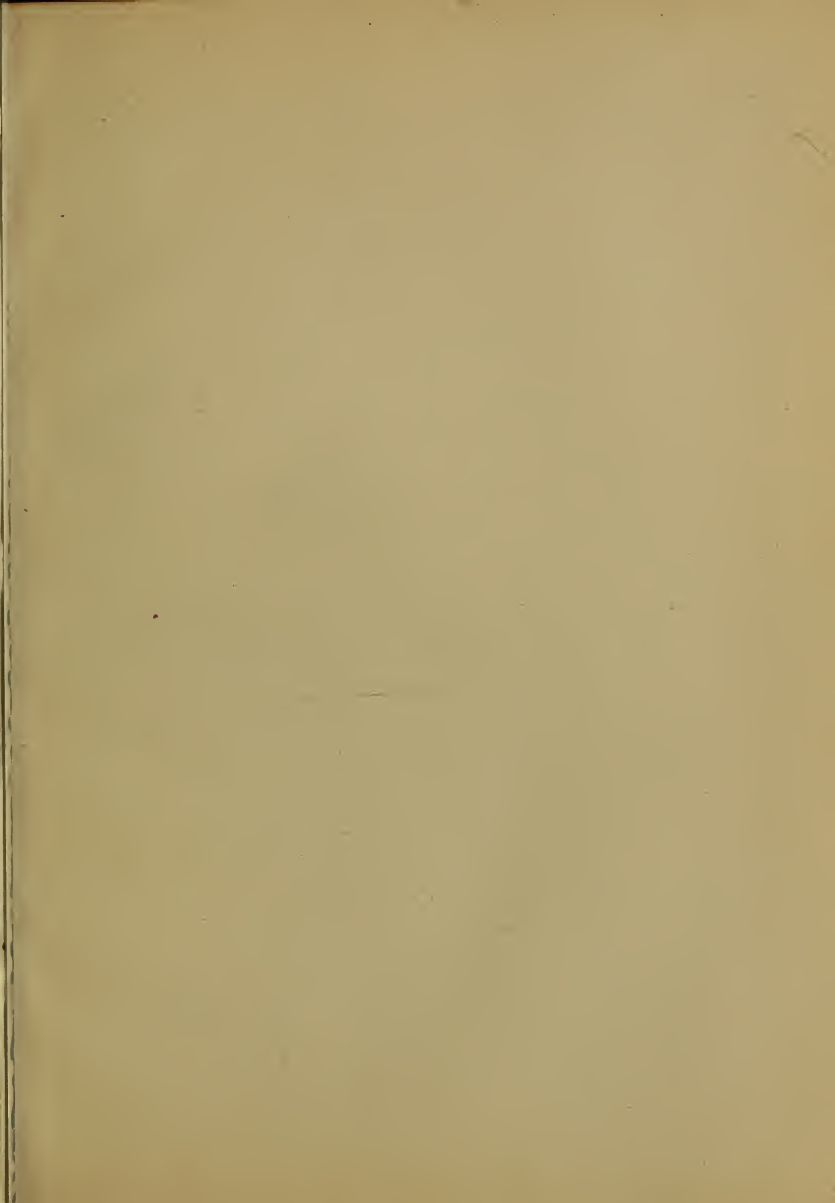
It is nowhere recorded in the Bible, that the administration of any religious ordinance by any minister, regenerates the human soul. Human language lies in the unity of the human family; and therefore is simple, and of its own necessity rests on the gift of speech in creation, the material works of God's hands, and the works of secondary causes. The seeming misunderstanding arises from the confusion of tongues. There is to the human family but one sun, one moon, and one magnificent firmament, and their names in all tongues must be the same in sense, though unlike in sound. The significates of a word in any language must be the significates thereof. The action signifies the things, and the things supplies its own names. The thing by virtue of itself is entitled to its significates. Those who work after their own designs take the advantage (seeming) in the confusion of tongues.

The Bible is all the book needed in the plan of salvation. It should be translated into the languages of the people. "And how hear we every man in our own language, wherein we were born." God warns men against adding to, or taking from the Bible. If men do so, and by it mankind are led away from God and Eternal life, God is not chargeable. Repentance and remission are joined; and they are between the soul and Saviour in the methods of redemption. No man knows whether a man repents or not by any physical act or deed. No one sees repentance in another, nor

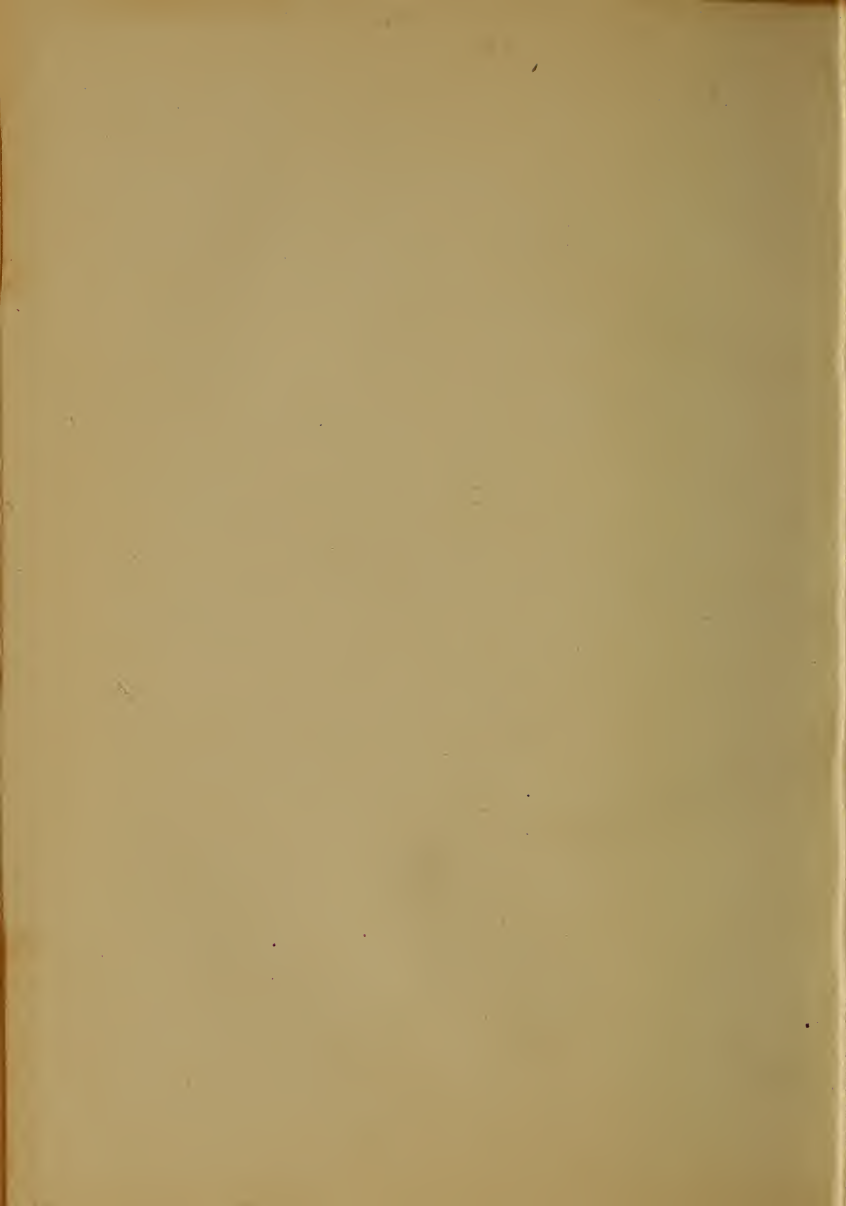
feels repentance in any other. No man sees nor feels remission for another. Repentance is personal and individual on the sinner's part, and remission of sins on the Saviour's part.

Would you be saved? "Faith cometh by hearing, and hearing by the word of God." "Search the Scriptures \* \* \* they are they which testify of me." The Bible informs man just what he is and just what he must be. It shows man his sins and paints his character; unfolds his character, and opens out his eternal destiny and points man to Christ, who is able, willing, and ready to save him. If man refuses to be saved, then God is not chargeable, and Jehovah vindicates Himself.

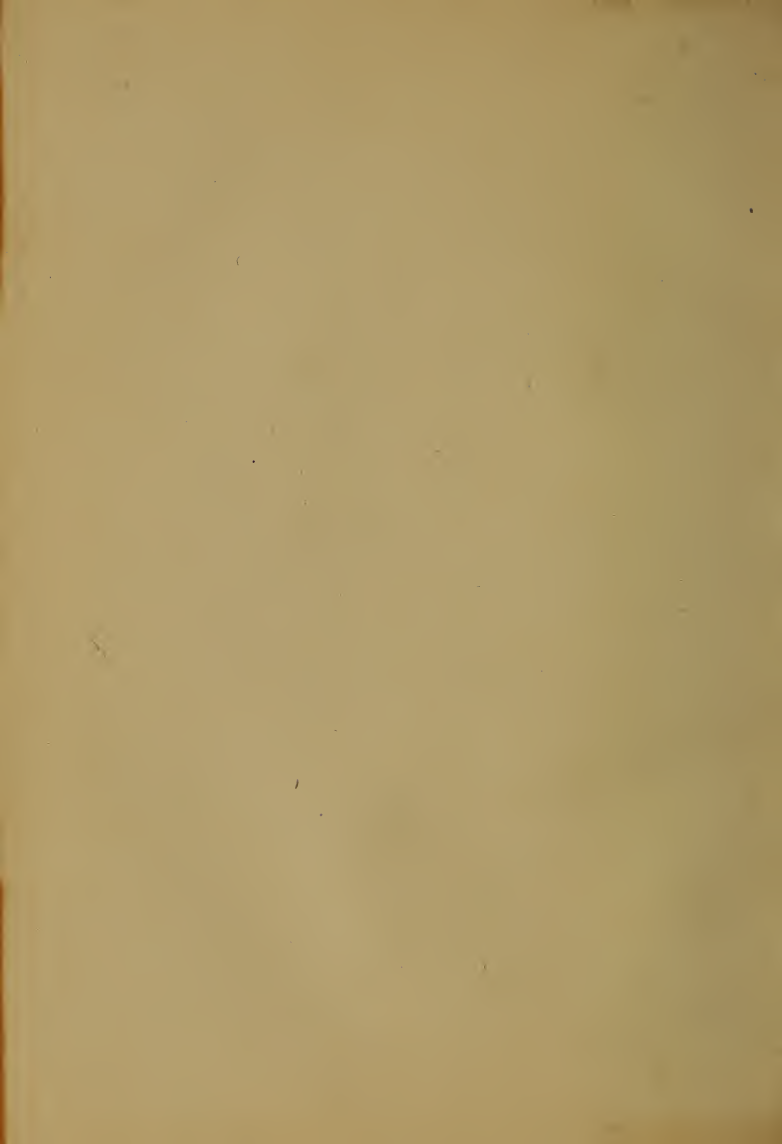
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